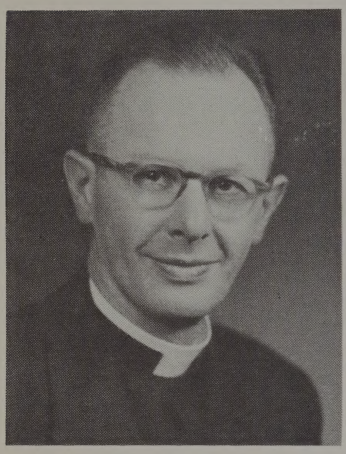
PITTSBURGH SYNOD HISTORY

Its Auxiliaries and Institutions

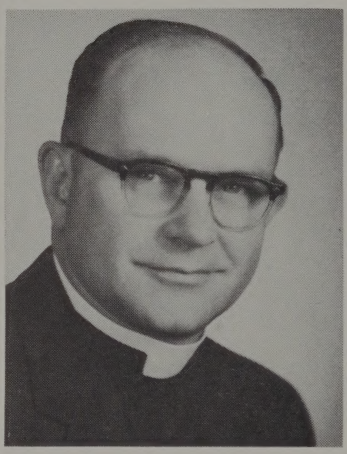
1845 - 1962

By ERNEST G. HEISSENBUTTEL
and ROY H. JOHNSON

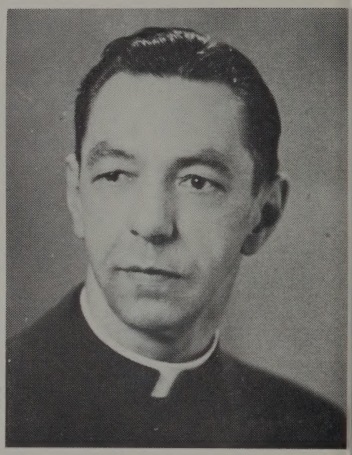
Officers of The Pittsburgh Synod



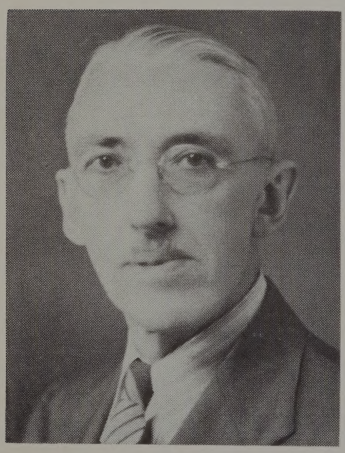
Dr. Wm. C. Hankey
President



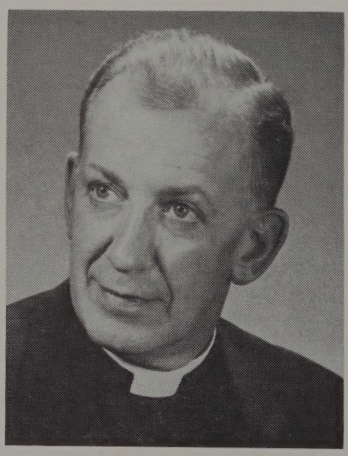
Dr. Paul E. Daugherty
Superintendent of Missions



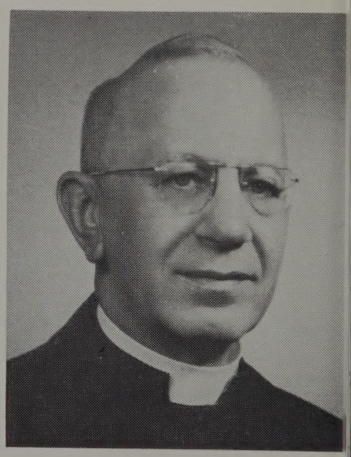
Dr. Sheldon Schweikert
Secretary



Mr. Carl E. Schnur
Treasurer



Dr. Edward K. Rogers
Secretary of Evangelism
and Stewardship



Dr. George E. Little
Secretary of Statistics

Pittsburgh Synod History

Its Auxiliaries and Institutions
1845 - 1962

by

Ernest G. Heissenbuttel and Roy H. Johnson

Published by

The Pittsburgh Synod of the United Lutheran Church

at

Studio of Printcraft, Inc.

Warren, Ohio

ACKNOWLEDGMENTS

This *Pittsburgh Synod History, Its Auxiliaries and Institutions* required the help of many people. The authors wish to acknowledge the contributions of the following persons who were invited to study areas of their special competence and submit interpretative essays: Professor George C. Reese made a special study of home missions in the merged synod; Rev. Elmer P. Wentz surveyed the field of social missions; Rev. Frank B. Herzel submitted material on parish education; Mrs. G. Lawrence Himmelman, former president of the United Lutheran Church Women of the Pittsburgh Synod, wrote extensively on the ULCW; Mr. James P. Gahagen, former president of the synod Luther League, submitted a detailed study of that auxiliary of the church. All these brochures have been condensed to conform with space limitations. Here and there some parts of the manuscripts have been used unaltered. The authors, of course, are solely responsible for the facts and judgments that appear in this volume. All the above material has been filed in the synodical archives.

The institutional histories were provided by the heads of the respective institutions or by somone appointed by them. These have been edited, in some cases shortened and in some cases enlarged.

The authors are deeply indebted to the presidents of synod, Dr. H. H. Bagger, Dr. H. Reed Shepfer, Dr. G. Lawrence Himmelman, and Dr. William C. Hankey, each of whom evaluated his predecessor. Two long time officers of synod, Dr. Elmer F. Rice and Dr. John J. Myers, have reviewed the chapter on Problems of Administrative Organization and Finance and have given valuable suggestions. Mr. Carl Schnur, treasurer of the synod, has been most helpful on many occasions.

Pictures have been submitted by people too numerous to mention. Not all could be used for various reasons. Some were not suitable because of size, some could not be satisfactorily reproduced because of the quality of the photography.

PREFACE

Four times during the century and more of its corporate existence the Pittsburgh Synod has authorized the appointment of an historian and the publication of an official history. Dr. Henry W. Roth was designated historian of the Pittsburgh Synod, General Council, in 1870. He reported three years later that valuable materials had been gathered, but neither notes nor a manuscript has been found among his papers. The Rev. E. B. Burgess was appointed to a similar post by the General Synod branch, and in 1904, his *History of the Pittsburgh Synod of the General Synod* was published.

Meeting in Greenville in 1920 the merged synod "earnestly" requested Dr. E. B. Burgess, its newly elected president, in collaboration with the Rev. Duncan M. Kemerer, for twenty-six years secretary of the General Council synod, to revise and supplement the earlier history. Pastors of the synod were "requested to prepare an accurate sketch of the history of their respective congregations" and forward it to the two historians: In 1925 a *Memorial History of the Pittsburgh Synod of the Evangelical Lutheran Church* was published. President Burgess was the sole author and editor with Pastor Kemerer seemingly confining his contribution to an introduction.

In briefer compass is the historical sketch embodying "prominent features of the faith and life of the Pittsburgh Synod" prepared by a committee comprised of D. M. Kemerer, F. C. Oberly, and John J. Myers, and included in the minutes of the merger convention, 1919. Similarly a sub-committee of the Triple Anniversary Committee in 1945, composed of pastors, J. Bender Miller, William G. Leuben, and J. Frederick Bermon, prepared a digest of the history of the synod and its institutions published with the convention *Proceedings*. Unfortunately the historical addresses delivered at the twenty-fifth and fiftieth anversaries of the synod were never published.

The History of the Southern Conference by the Rev. W. F. Ulery was an independent venture, 1903. It covers the general development of the synod and deals with the division in 1867 from the General Council viewpoint. It is valuable for its sketches of early churches and pioneer pastors in Westmoreland County.

Under the sponsorship of the executive committee of synod and with the approval of the 1953 convention an editorial committee was ap-

pointed comprised of Dr. Roy H. Johnson, Prof. E. G. Heissenbuttel, Dr. H. Reed Shepfer, Dr. Paul W. O. Heist, Dr. W. A. Logan, the president of synod and the secretary of evangelism and stewardship. A year later the committee selected Dr. Roy H. Johnson and Prof. E. G. Heissenbuttel as editors and authors. Rather than attempt to up-date the Burgess volume it was decided to write the history from early beginnings to the present. Volume I, *Pittsburgh Synod Congregational Histories,* by Professor E. G. Heissenbuttel, appeared in 1959. Volume II covers the first plantings of churches, the organization of synod in 1845, the division in 1867, the General Synod and General Council branches 1867-1919, and the merged synod from 1919 to the threshold of its reorganization as a part of the Western Pennsylvania - West Virginia Synod of the Lutheran Church of America, 1962, together with historical sketches of the official auxiliaries and of institutions owned and controlled by, or historically related to, the synod.

TABLE OF CONTENTS

TABLE OF CONTENTS (cont.)

TABLE OF CONTENTS (cont.)

TABLE OF CONTENTS (cont.)

TABLE OF CONTENTS (cont.)

TABLE OF CONTENTS (cont.)

TABLE OF CONTENTS (cont.)

APPENDIX

LIST OF ILLUSTRATIONS

LIST OF ILLUSTRATIONS (cont.)

CHAPTER I

Beginnings In Western Pennsylvania

Early Traders and Settlers

The first white man known to have crossed the wilderness of western Pennsylvania was a Dutchman named Arnout Viele. In 1692 he was sent by the governor of New York to accompany some Shawnee Indians to their home. He, together with some other Indians, returned in 1694 and settled them in the Minisink Valley near the Delaware. Subsequently many white men came into the territory, but they were merely traders who came and went. They did not settle.

Settlers came late to western Pennsylvania. A century and a half separates the English colonization in Jamestown, Virginia and the raising of the English flag over the newly named town of Pittsburgh. The English flag went up on November 25, 1758; the Pittsburgh Gazette, the first newspaper west of the Alleghenies, was issued July 29, 1786; and the first horseback mail route from Philadelphia to Pittsburgh was started in 1786. The Philadelphia to Pittsburgh canal, with its portage railroad, was not finished until 1834.

Why were the settlers so late in going this comparatively short distance from eastern to western Pennsylvania? Geography had, of course, much to do with it as well as the presence of the Indians. But, in addition to these two factors, this western land was disputed territory. The colonies of Virginia and Pennsylvania both laid claim to the land west of the Allegheny mountains; and, in addition, the French from Canada would eventually make an outright military

bid for the territory centering in the forks of the Allegheny and Monongahela rivers. Because she had discovered the Mississippi river France claimed as hers all land drained by that river and all its tributaries. On the other hand England claimed as hers everything that lay between the two oceans.

Before the settlers, therefore, could come to this western territory the French and Indian War would have to decide the claims of the contesting parties. The French, under the Marquis Duquesne, made a bid for the territory when he was appointed governor of New France (Canada) in 1752. By 1755 Duquesne had 6,000 men under his command. The French had set up forts at Presque Isle and at Le Boeuf (Waterford). In 1753 George Washington, then a young man, made his first visit to the Forks to see Louis Celeron, a French officer, to inform him that the English did not like the idea of having a series of French forts coming down from Canada.

As a result of Washington's visit, Captain William Trent was sent to Pittsburgh to build a fort. Trent came to Pittsburgh (not yet so named) on February 17, 1754, but he did not have enough men with him. In April of that year Contrecoeur arrived with a force of French and Indians and forced the English to surrender. The French then finished the fort which the English had started and called it Fort Duquesne.

This defeat at the hands of the French brought General Braddock from England; his mission was to drive the French out of their newly acquired position at the Forks. However, as a result of his arrogance and his inability to learn the new wilderness type of warfare, Braddock's mission was not accomplished. He was defeated and mortally wounded. It was General Forbes who, on November 25, 1758, drove the French out and ended their control of the Forks. It was on this day that the English flag was raised over the newly named town of Pittsburgh.

After this things went badly for the French all along the line.

The forts at Presque Isle and at Le Boeuf both capitulated. They were defeated at Fort Ticonderoga. The capture of Niagara in July 1759 paved the way for Wolfe's famous victory over Montcalm in Quebec in September of the same year. In 1760 the French surrendered at Montreal.

English Troubles with the Indians

But this settlement did not yet pave the way for colonization. The Indians were not too happy about the defeat of the French, particularly when they discovered that the English had no intention of withdrawing from the territory. Henry Bouquet's assurance that "we have not come here to take possession of your country in a hostile manner, as the French did when they came among you, but to open a large and extensive trade with you and all other nations of Indians to the westward," did not fool the Indians. It proved to be diplomatic double-talk. The English generally tried conciliation with the Indians after the defeat of the French. Two English leaders, Johnson and Croghan, wanted to be generous, giving the Indians presents and food to placate them, but Jeffrey Amherst, that soldier of the king, thought this was costing the crown too much money. Largely as a result of Amherst's policy of economy came the outbreak of 1763.

The Indian's answer to the rule of the English was the Conspiracy of Pontiac. Pontiac, the Ottawa chief, gathered together the Delaware, Shawnee, Mingo together with the Seneca of the Six Nations and planned simultaneous attacks on all the frontier forts. The time was May 1763. Henry Boquet, who had been prominent in the war against the French, defeated the Indians at Bushy Run and this became the turning point of the war. Boquet pushed his men on into Ohio near the mouth of the Tuscarawas. The fact that he had with him a force of 1500 men frightened the Indians into submission.

The Coming of the Settlers and the Land Problem

The defeat of Pontiac was the cue for the settlers to cross the mountains. For one thing the military expeditions had made roads that proved useful. But another deterrent existed: these early settlers had difficulty in establishing title to the land which they settled. Both the proprietors and the Indians tried to stop them from taking possession; but, as soon as the military was out of sight, they staked their claims. The proprietors of Pennsylvania had their right to the land from the crown, but at the same time they felt that the Indians had some claim also to the land. Something had to be worked out. Accordingly at Fort Stanwix, New York, in October and November 1768, the Penns bought thousands of acres of land from the Iroquois. But this settled little, because other Indian tribes felt that the land that had been sold was their land. Their resentment they took out in sporadic raids on the early settlers.

But despite the dangers and the hardships the settlers came. Nothing could stop them. They poured over the Alleghenies into western Pennsylvania and Ohio for the next half century. The first agricultural settlement was made in what is now Greene county in 1750 or 1751. One of the two Eckerlin brothers, who were Alsatians, asked permission of the chief of the Six Nations to settle. But the main stream of immigration got under way after the treaty was signed with the Iroquois at Fort Stanwix in 1768. Land was originally put on sale, according to S. J. and E. H. Buck, at five pounds per hundred acres or about thirteen cents an acre. J. E. Wright and Doris S. Corbett set the price at ten pounds per hundred acres. With the reopening of the land offices after the Revolution, in 1784, the price was thirty pounds per hundred acres. The land filled rapidly. George Croghan wrote on October 2, 1770: "What number of families has settled since the congress (at Fort Stanwix), to the westward of the high ridge I cannot pretend to say positively; but last year I am sure there were between four and five thousand and all this spring and summer the roads have been lined with wagons moving to the Ohio."

Frontier Life in Western Pennsylvania

Slavery, of course, came over the mountains with the early settlers. In 1792 it was estimated that in Allegheny, Washington, Westmoreland, and Fayette counties there were 878 slaves. In 1794 a slave woman was sold in Fayette county for about one thousand dollars. Money itself was in a state of confusion. Up until the Whiskey Rebellion of 1794 whiskey was a common means of exchange, a jug being worth about a shilling. Wages were low as were the prices of various commodities. In the 1790's workers received from twenty to forty cents a day. Twenty years later the price had gone to seventy cents to a dollar a day. A pair of shoes could be bought for seventy five cents.

Most of the people who came west were interested primarily in what they could wring from the soil, or how much they could get for the labor of their hands. Practical considerations came first, as is customary in a frontier society. For this reason religion came somewhat belatedly. The earliest religious services were, of course, performed by Catholic priests and Protestant ministers who accompanied the military expeditions into the territory. Father Denys Baron was at Fort Duquesne to minister to the needs of the Catholics there; Charles Beatty was with General Forbes and probably preached the first sermon in what is now the city of Pittsburgh. But the regular clergy was slow in coming. No regularly ordained clergyman settled until 1776. Prior to this some itinerant preachers from New England journeyed through the country, but they did not settle. David McClure and Levi Frisbie, Congregationalist ministers, for example, went through the territory in 1772 preaching to both white men and Indians. "The inhabitants of this place," said David McClure, "are very dissipated. They seem to feel themselves beyond the arm of government and freed from the restraining influence of religion." Some of the people had come west to get away from injustice or from creditors. But McClure went on, "we found a happy few who live in the

fear of God and maintain their integrity." So sparse were religious services generally, however, that the territory got a reputation for being a depraved region, "far from God."

Religious Groups other than Lutheran

The first clergymen to settle this region were Presbyterians. John McMillan preached to the people in Chartiers and Pigeon Creek. At the request of the people in these two places McMillan was called to regular preaching service in 1776. James Power, Thaddeus Dod, and Joseph Smith followed to the west territory, and the Presbyterian church set up a Presbytery at Donegal.

Many religious groups came soon to be represented in this western territory: Baptists, United Brethren, Presbyterian, Lutheran, Reformed, Campbellites, Swedenborgians, Mennonites, New Lights, and Harmonites. The Episcopalian faith, with traditional liturgy, did not seem to be too attractive in a frontier setting. The emotionalism of the Methodists and similar groups, on the other hand, attracted the frontiersman.

The Catholics, quite understandably, were among the last to come to the territory, largely because a church of that faith could not be established by anyone other than a priest. Many of the Protestant churches, particularly the Lutherans were created by laymen many years before an ordained minister came to serve them. Father John B. Causey said the first mass in a settlement near Greensburg in 1789. But Father Causey did not remain. The small congregation was served the following year by Father Theodore Browers. Principal Catholic missionary work in western Pennsylvania was done by Father Demetrius Gallitzin who came out in 1799. The crude character of the parishioners whom he served is indicated by the rules which Father Gallitzin placed in the vestibule of his church:

I Scrape the dirt off your shoes on the iron scraper provided for that purpose.

II Do not spit on the floor of the chapel.

III Do not put your hats and caps on the chapel windows.

IV Do not rub against the papered walls of the chapel.

V Do not put your heels on the washboards.

VI After coming in at the passage door shut the door after you.

Father Gallitzin, who had been born a Russian prince in 1770, worked principally in Cambria County.

Lutheranism Starts in Greensburg Conference

Practically all the Lutheran churches established in the eighteenth century in western Pennsylvania were established in what is now Greensburg Conference. Nine churches now on the synodical roll date their beginning before 1800. They are Old Zion or Harrold Seanor, Zion Hempfield, both in 1772; Jacob's, Masontown, and the Brush Creek church in 1773; St. Paul's, Latrobe in 1782; First Greensburg in 1784; St. James', Ligonier in 1791; Mt. Zion, Donegal in 1792; and St. John's, Mt. Pleasant in 1773. Twenty churches in all, according to the roll of the pioneer churches, had some kind of provisional organization prior to 1800. Some of these did not have permanent organization until later and some others have become extinct.

The vicinity of Greensburg was the center of early Lutheranism in western Pennsylvania. The Erie, West, and North East Conference had no churches prior to 1800. In the Central Conference there was only one; First, Washington established in 1798. In the East Conference Christ, Manorville was established in 1786 and Christ, Murrysville in 1796.

The story of the founding of Old Zion or Herold's Church has been told many times. A complete account can be found in *Pittsburgh Synod Congregational Histories* by E. G. Heissenbuttel on page 167. Some of the men who had served in the army

of General Forbes, when he captured Fort Duquesne in 1758, were Germans from the eastern part of the state. They returned to their homes and brought their families back to the west. They also persuaded many others to come to the new territory, despite the great peril from Indian raids and the hazards of frontier life.

The land on which Old Zion was built was originally a tract of 158 acres preempted from the Indians before the Iroquois had sold the land to the Proprietors at Fort Stanwix. John Herold and others took this tract of land which they called "Good Purpose." The land was pre-empted as early as 1765, but it was not patented until May 23, 1789. The historian of Old Zion tells us that it was the only grant of land given outright to Lutherans independent of the Reformed. In so many instances in these early days the Lutheran and Reformed congregations — doubtless because of their language tie and their general doctrinal agreements — worshipped in the same building. The oldest article of agreement between Lutherans and Reformed belongs to the history of Jacob's church in Fayette county dated July 31, 1773: "The condition of this agreement concerning the Reformed congregation is that the Lutheran congregation shall have as much right to the church and the land as the Reformed congregation . . ."

In the course of the years most of these articles of agreement were dissolved. Sometimes the Reformed took over the Lutheran group and sometimes the Lutherans took over the Reformed. In St. John's, Mercer county, the agreement to worship in the same building prevailed until 1962. That agreement was made January 1, 1837 by Pastor Philip Zeiser of the Reformed and Pastor Michael Kuchler of the Lutheran congregation. As late as 1925 the historian of that church noted that "they have been able to continue the union principles of the German founders." Only recently, in 1954, the Brush Creek agreement was abrogated. By 1958 the Brush Creek people had built their own church, and for the first time in their long history they worshipped in a building of their own.

Laymen and the Building of the Churches

In 1772 the German settlers around Herold's built a schoolhouse and a church. Though they had no minister, nor was there one in sight, they built their church. Balthazar Meyer, the schoolmaster, baptized the children, performing this office for the first time August 2, 1772.

The Brush Creek Church, which was established in the same year as Old Zion, had a similar origin. Priority is given to Old Zion, because it was the first to put up a building and procure land, and the first to establish parish records. However, in both instances schoolmasters took over the offices of the clergy. At Brush Creek Michael Zundel and George Bushyager did the work that Balthazar Meyer did at old Zion. The Brush Creek congregation, before it got a church of its own, worshipped at Fort Waldhauer and at the Loutzenheiser home. Many of the records kept by the early traveling preachers refer to congregations by the names of the homes in which the services were held.

Both of these early churches and settlements were in constant danger of Indian attack. On July 22, 1781 the Klingenschmidt massacre took place near what is now Jeannette. Twenty persons were killed by the Indians. The Brush Creek settlers, in 1782, asked the Governor of Pennsylvania for military protection. About the same year the Indians burned the first schoolhouse that the people of Brush Creek had erected.

Luetge and Stauch and the Ministerium

The first man to preach to the German Lutherans in western Pennsylvania was Anton Ulrich Luetge who preached both at Old Zion and at Brush Creek, as well as at other points in Westmoreland and Fayette counties. He came in 1782 and remained in western Pennsylvania until 1788, when he went east to Shippensburg. Luetge was not an ordained clergyman. Balthazar Meyer at Old Zion decided that the church had the right, under these

unusual circumstances, to ordain its own minister. Schoolmaster Meyer, consequently, performed the ordination in the presence of the congregation in 1784. When, however, Luetge appeared before the Ministerium of Pennsylvania to be admitted to that body as a clergyman, they refused to recognize the ordination at the frontier. A few years later, however, they agreed to license him, and this license was renewed from year to year until his death in Chambersburg in 1789. But he was never ordained.

Pastor Johannes Stauch

It is difficult to escape the conclusion that the Ministerium of Pennsylvania was not commendably zealous in carrying on missionary work in western Pennsylvania. They were always eager to guard their prerogatives, but not equally eager to perform their duties in this great mission field. They did not seem to understand the unusual circumstances that confronted the people in the new territory. After numerous petitions from the people for pastoral services the Ministerium agreed to the establishment of travelling missionaries to whom they paid a pittance. These missionaries did not, in the main, stay very long. Most early men, like Anton Luetge, had to force themselves and their services on a reluctant and somewhat suspiciously jealous Ministerium.

When, in 1813, the ministers in this territory got together to form some kind of organization that might be a conference of the Ministerium, they were quick to squelch this attempt. The work of the early church, in consequence, had to be carried on by individuals who did not receive too much encouragement from the Mother Synod to the east.

One of these pioneers of Lutheranism in western Pennsylvania and Ohio was Johannes Stauch who, like Luetge, was not at first an ordained man. He was born in York county, and in his early years thought of going into the ministry, but his pastor, Rev. Goehring, thought he should give more time to his decision. After Stauch's marriage to Elizabeth Hogmyer in 1787 he left with another young couple for the west. So dangerous and difficult was the going, he tells us in his autobiography, that the other young man was carried away by one of the swollen streams which they had to cross and "they saw him no more." They stopped finally at what was then called the Virginia Glades, a hundred and sixty miles from Hagerstown, Maryland. In this home whose nearest neighbor was twenty miles away, the Stauchs began their life in the west. But visitors came to their door and people moved in around them. Soon Stauch was called upon to perform many of the duties of a clergyman. He was asked to marry people, though he had no license. He was asked to baptize and to celebrate the Lord's Supper. It soon became apparent to Johannes Stauch that he had been singled out to carry the Word to the people in the wilderness.

After six years of rugged life on the frontier Johannes Stauch's wife died. He returned to Hagerstown for a few months. He appeared, in 1793, before the Ministerium of Pennsylvania for a license. He was given a license as a catechist. After his appearance before the synod, he made his home in Fayette county in the house of St. Jacob's church. From this point he served ten German preaching points, including the church in Washington county.

Later, when the pioneers were moving on into the wilderness of Ohio, Stauch left western Pennsylvania and made his way into the Ohio country. On his way to Ohio he organized twelve congregations. In Pennsylvania his activity was in Beaver and Mercer counties; in Ohio he labored in Columbia, Jefferson, Warren and Stark counties. Most of Stauch's work from this point on was done in Ohio. It was he who established the Good Hope congregation at North Lima, Ohio which is still a part of the Pittsburgh Synod.

In his autobiography Stauch denounced the "gross violations of God's commandments" that he encountered here and there in his travels. Some, he stated, could ride more than thirty miles to ask him to come and preach the gospel to them, but there were many who thought he went too far in denouncing "dancing at parties of young people, laughing and loud talking in church before and after divine service . . . traveling hunting, fishing, dram drinking among the elders and deacons . . ."

"After having lived on God's beautiful earth eighty one years," he writes near the end of his autobiography, "I have travelled more than 100,000 miles, and preached in five different states, I have tried to preach more than 10,000 times, confirmed, in all, 1,516 persons, baptized more than double that many. Married more than 481 couples and attended nearly as many funerals." Johannes Stauch died in 1845 in his eighty fourth year, and he was buried in the Lutheran Cemetery near Bucyrus, Ohio. The early churches of the Pittsburgh Synod and of the Ohio Synod owe much to his years of long and faithful service.

John Michael and Michael John Steck

The missionary work in Westmoreland and Fayette counties was carried on by John Michael Steck (1784-1830). This pioneer was born in Germantown and educated in Philadelphia. His theological training he received from Dr. Helmuth of that city.

He was licensed to preach in Chambersburg. After four years in that community, he was sent to do missionary work in Bedford county which was larger than at the present time, including Somerset and Fulton counties. In 1792 he was called to Westmoreland to take up the work started by Anton Luetge.

The Ministerium of Pennsylvania licensed John Michael Steck for a number of years and then ordained him. However, when the Ohio Synod was formed in 1818, he joined that body. The older Steck's missionary work carried him into many counties of western Pennsylvania. He preached in Allegheny, Beaver, Butler, Armstrong, Indiana, Clarion, and Mercer counties, as well as in Westmoreland and Fayette. "Nearly all the territory of the Pittsburgh Synod was once covered by the pastoral care of the Steck's," wrote the historian of Old Zion. "We search American church history in vain to find an equal to the work of Reverend John Michael Steck in magnitude and abiding results."

Perhaps as effective, and in some ways more effective, as the work of John Michael Steck was the work, in the same parish, of his son, Michael John whose name must be written large in the early years of the church and in the ultimate formation of the Pittsburgh Synod whose first president he became. The younger Steck was born in Greensburg on the first of May 1793. His ministry lasted for thirty two years, from 1816 to 1848. In that time he preached 8,000 sermons, baptized 5,000 children, and confirmed 2,000 adults, performed over 1,000 marriages and pronounced the burial services over hundreds of his members. William F. Ulery, who knew Michael John Steck personally, tells what an impression Pastor Steck made on his parishioners. "Even years later, when another pastor did something commendable, they expressed their approval by saying: 'So hat es der Pfahrer Steck gemacht.' "

When, as a licentiate, preaching one of his first funeral

sermons, he was so nervous that he looked down at the casket most of the time. Glancing up, however, he noticed that one of the older men present could hardly control his tears. Feeling that his sermon was having an effect on the old gentleman, the young clergyman gained confidence and finished with great enthusiasm. After the sermon the old man said to the preacher in the German of the frontier: "O Mike, ich bin doch so froh dass du bist glucklich fertig worde, Ich war so bang du thaetest stecke bleibe I hab muss Heule." Steck, Ulery tells us, was fond of telling this story as an admonition to humility.

Conrad Keck tells a story which attests to the earnestness and effectiveness of Pastor Steck in the pulpit. Keck and some other boys who were in Steck's catechetical class were known to have attended a shooting match where gambling and drinking were commonplace. Steck felt it his duty to upbraid the youngsters for their sin. He entered the pulpit in the old Brush Creek church and pleaded so earnestly with his people that, at the conclusion of his sermon, there was, says Conrad Keck recalling the incident in later years, not a dry eye in the congregation.

The German Language Problem

All preaching in these early churches was, of course, in German. The Lutherans were reluctant to give up the mother tongue, and sometimes clung tenaciously to the language to the irreparable harm of the congregation. In the Brush Creek congregation, which was founded in 1772, English was not introduced until 1848. Pastor J. C. F. Heyer is credited with having preached the first English Lutheran sermon in western Pennsylvania. This sermon — also Father Heyer's first use of English in the pulpit — was delivered in 1817 in the Crawford county courthouse in Meadville. Father Gabriel Adam Reichert, who did such effective work in Indiana county, gave up his pastorate there in 1826 because he could not handle the English language

with sufficient facility. The churches of this section, incidentally, were the first to introduce English into the pulpit. Hebron, Blairsville, which was organized by Pastor Reichert's successor, Nicholas G. Sharretts, in 1827, was an English church from the outset. But the German language took a stubborn hold on the churches of western Pennsylvania. The sentiments of most of the people on the language question were expressed by a pastor who weighed the problem of introducing English into Old Zion: "Ya English fuer gescheft, aber Deutsch fuer Gottesdienst."

The Ministerium of Pennsylvania, which exercised control over the ministers of the synodless territory, did not encourage the starting of English congregations. When an episcopal minister applied to the Ministerium for the right to organize some English Lutheran congregations in the vicinity of Huntington, the Ministerium replied with the following resolution: "Resolved, That as our Ministerium is a German-speaking Ministerium, we cannot have anything to do with him . . . but as soon as he . . . has acquired the German language . . . he may apply to us again and expect preferment."

The Reformed churches which, we have seen, were so closely connected with the Lutherans in the beginning, were, it seems, more reluctant to give up the German language than were the Lutherans. This worked to the advantage of the Lutheran congregations in many instances.

The Story of Dettmar Basse

The story of one German immigrant who crossed the Alleghenies in 1801 needs to be told because the story of this man and his family is important background to the history of the Pittsburgh Synod. This German immigrant had been Court Councilor to the Elector of Hesse Cassel. He had held a diplomatic post in Paris for ten years; he had married and begotten four children; he had bought the estate of "Vigenie" with its

600 acres of land; he had been forced into bankruptcy and compelled to sell the 600 acre estate. So it came about that in 1801, his wife now dead and his fortunes at low ebb, he came to the new world seeking a new fortune. He was, says Zelie Jennings, writing this story in a privately published pamphlet in 1903, "a man of fine appearance, polished manners, and most agreeable conversation, speaking English fluently." Land was selling for almost nothing around Pittsburgh in those days, and the newcomer bought ten thousand acres about thirty miles from Pittsburgh in the valley of the Connoquenessing. This story book character, with the air of romance all around him, was Dettmar Basse. On this land, overlooking the Connoquenessing River, he built himself, with the help of an Irish carpenter named O'Neill, a large home which he named Bassenheim (the home of Basse).

In 1805 Dettmar Basse sold two thousand acres of land to George Rapp, the head of the German socialist society who wanted to establish an ideal community for these Second Adventists. Rapp's followers went under the legal title of the Harmony Society, and, on the land bought from Dettmar Basse, they built Old Harmony.

In 1806 Basse went back to Germany to get his two older children who would make his life in America less lonely. However, when he got back to Frankfort-am-Main he discovered that his oldest daughter, christened Frederica Wilhelmina Basse, was engaged to be married. Frederica Wilhelmina did not want to leave her German friends and go to America, but Dettmar Basse was adamant. If she wanted his consent to marriage, she would have to accompany him, she and her husband, to Bassenheim on the Connoquenessing. So Frederica Wilhelmina Basse was married to Philip Louis Passavant. What this decision was to mean in the history of the Pittsburgh Synod is immediately apparent. Had Frederica refused to accompany her father back to Bassen-

heim the history of the Pittsburgh Synod would have been, without a doubt, a very different story.

But not one of the Basse family ever referred to the daughter who married Philip Louis Passavant as Frederica Wilhelmina. As a child she had written a story in which she gave the name Zelie (the first e was, in German, pronounced like an a) to the principal character. Her parents were proud of this work and so they always, thereafter, called their oldest daughter Zelie. The town of Zelienople was ultimately to be named after her; and the children at the Lutheran Children's Home are sometimes, to this day, very significantly called Zelie's children.

The Passavant family into which Zelie Basse married had lived in Frankfort for a number of generations, though it had been originally a French family. Claude de Passavant had left Burgundy, France in 1594 because of his knowledge of, and interest in, the new religious Reformation. He went to Basel, Switzerland, where the family had dropped the "de". From Switzerland the Passavants went to Frankfort. Significantly the name Passavant means "to pass before," the meaning being derived from the family coat of arms which shows a soldier carrying a banner before an army.

It was in 1807 that Dettmar Basse with his oldest son Charles, his daughter Zelie, and his son-in-law Philip Louis Passavant set out from Antwerp to come to America and to Bassenheim on the Connoquenessing. This time Dettmar Basse came to America loaded with many of his old world belongings and treasures. There were seventy boxes carried in the great Conestoga wagon drawn by four or six horses. He also brought two Merino sheep that he had gotten from the Duke of Baden which sheep were so good and so rare in this country that each of them would sell for as much as a thousand dollars.

Dettmar Basse was always dreaming up new schemes and

plans, though, in the end, they all came to nothing. One can easily see that this capacity for dreaming up great ventures must have descended to his grandson, William A. Passavant, though the grandson was to combine this gift with administrative ability and shrewdness. But the dreamer in him was Dettmar Basse. When Basse discovered ore on his land, he had immediate visions of great wealth; but nothing came of it because he had not the necessary knowledge of metallurgy. That scheme, like too many of his other schemes, came to nothing.

Dettmar Basse tried to arrange a very advantageous marriage for his son Charles, but Charles had other ideas. When, a few years after coming to America, Charles was sent back to Germany on business for his father, he did not return again to America despite the displeasure of his father. Basse himself married the second time, but his wife died a year later of consumption. He took a third wife, even younger than his daughter, and with her he returned to Germany having lost all his American holdings as he lost the estate of "Vigenie" years earlier. In Germany the man with the visionary mind died.

The impression which Dettmar Basse left on western Pennsylvania was much greater than he himself realized. Part of his remaining land became, of course, the thriving village of Zelienople which was named after his oldest daughter Zelie. This daughter also was destined to become the mother of William Alfred Passavant who was destined "to pass on before" a great army of Lutheran clergymen and laymen when the Pittsburgh synod should come into being in 1845. The story of Dettmar Basse, then, while in itself not intimately associated with the stream of synodical history, provides an important explanatory parenthesis for things yet to come. He is the fountain head of things to come.

The Travelling Missionary and the Erie Churches

Something has already been said about the inability of the

Ministerium to aid the missionary movement in western Pennsylvania. The table of pioneer Lutheran pastors compiled by Ellis Burgess indicates our church's indebtedness to the independent worker who, at least at the outset of his career, had no synodical connection. Luetge, Stauch and Steck, at the outset, were not members of the Ministerium. It was almost forty years after the first church building (Old Zion) was erected that the Ministerium appropriated its first dollar to the missionary enterprise in western Pennsylvania. When, in 1811, they established the travelling missionary, they sent Heinrich Scriba into Crawford county for a period of four months. Four years later they took out of their treasury twenty five dollars for Pastor Rupert's service among these people. Pastor Rupert was able to collect another hundred and twelve dollars from the churches he served in Crawford county.

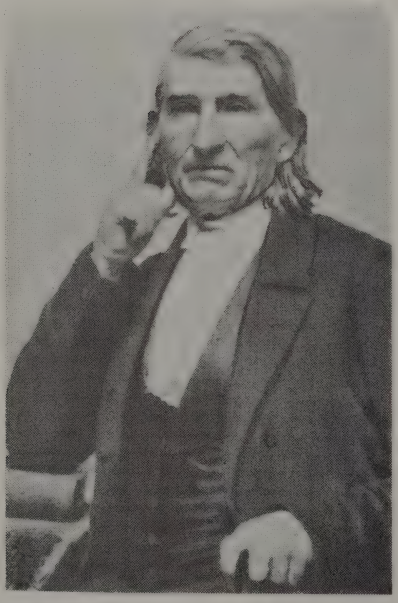
It should be pointed out that, while Heinrich Scriba was the first man appointed by the Ministerium to this territory, he was not the first sent out by the body. Three travelling missionaries had gone into Ohio prior to the start of work in western Pennsylvania.

When, in 1808, the congregation in Erie (Erie was then a part of Crawford county) asked the Mother Synod for ministerial services, they were told to look to the travelling missionaries. However, none came in that year, though the church seems to have been served by Philip Muckenhaupt who was already in Crawford county when the request was made. Though the records of St. John's, Erie do not clearly indicate who the first minister was, it is assumed that it was this same Muckenhaupt who, incidentally, had a bad reputation for preaching good sermons and drinking inordinant quantities of bad whiskey. He had no synodical connection during his years of work in Crawford county (1803-1811). It was this same Philip Muckenhaupt who effected some kind of church organization in Meadville in 1803, when he

first began his ministry. He seems also, according to the historian of Trinity, Meadville to have done some teaching. He also practiced medicine. However, "because of his failures, he was replaced by the travelling missionaries of the Ministerium."

Rev. W. H. Scriba followed Muckenhaupt as minister to all the churches in the vicinity of Meadville including St. John's, Erie. Peter Rupert succeeded Scriba and was himself succeeded by Rev. Carl W. Colson. Colson was a native of Westphalia, Germany; he was graduated from Gottingen University having earned the degree of Doctor of Medicine. Pastor Colson took up residence in Meadville in 1815, but in the following year he became ill of pneumonia and died December 29, 1816. Though his tenure in Meadville was short, he seems to have had a great effect upon the people of his church. The inscription on the slab that marks his grave in the Greendale Cemetery at Meadville reads: "Des Gerechten wird nimmermehr vergessen."

The Ministerium, after Colson's death, sent Rev. John Christian Friedrich Heyer who again served all the congregations in Crawford and Erie counties. In his autobiography Heyer tells of his trip into pioneer country. He had been led to believe that the Indians were no longer a menace to travel, though he was not without fears that some difficulty might arise from them. He encountered a number of them on his trip, though no incident resulted. In Erie he preached in a schoolhouse. The French Creek congregation was meeting in the courthouse. It seems, too, that he



The Rev. J. C. F. Heyer

had a group of people meeting in the home of John Braun on Conneaut Lake. Braun also permitted his large home to be used for a schoolhouse. The women of the four congregations which he served near Meadville, Heyer tells us, decided to buy some land for a church. This land these women hoped to pay for by putting aside every month the price of a pound of butter. Butter was then selling for twelve cents a pound. At that rate the hundred women in the congregations could raise about a hundred and fifty dollars a year.

But Father Heyer did not stay long in Pennsylvania. When the Ministerium met the next time, they sent Heyer to preach in Cumberland, Maryland. Again the Crawford and Erie county churches were without a spiritual leader. Rev. Peter Rupert returned to his former field of labor. How long he remained in western Pennsylvania this second time is not known. In 1821, however, he reported to the Ministerium that he performed forty four baptisms, thirty two confirmations, and had given the Lord's Supper to a hundred and fifty three communicants. The records of Trinity, Meadville say nothing of Rev. Rupert's return in 1820. The Meadville record states that the church there was served by Rev. Philip Meyerhoeffer who had been converted from Roman Catholicism. The record also states that he did very little good. Meyerhoeffer served from 1823 to 1826. The Meadville record also lists the visits of candidates A. H. Lockman and N. J. Strok. The Rev. N. G. Scharretts of the West Pennsylvania Synod served in 1826. Rev. Michael Kuchler from the Ohio Synod served in the Meadville area from 1826 to 1832. It is difficult to believe that some of these men who, according to the Meadville record, served them in those years did not journey also to Erie and serve the St. John's congregation. It is most probable that they preached in all available points.

It will be seen, then, that mission work in what is now the Erie Conference did not begin until the turn of the nineteenth century.

Trinity, Meadville and First, Saegertown were both founded in 1803. Meadville was the center of activity here because, when northwestern Pennsylvania was organized into counties, March 12, 1800, Meadville was made "the seat of justice for the entire region."

St. John's, Erie was the next congregation established dating from 1808. In 1829 Twelve Apostles from Saegertown was organized, and in 1836 and 1837 St. Peter's, Mill Creek and St. John's Mercer road were organized. Only six churches now in the whole Erie Conference dated before the founding of synod in 1845.

Pioneer Work in the North East Conference

To round out our survey of those churches organized in western Pennsylvania prior to the formation of a synod in 1845 we need to turn our attention now to the churches at present in the North East Conference. Twelve of them were founded before 1845. There were, we should add, more than twelve preaching points in Clarion and Jefferson counties in the early days, but many of them have not continued to the present time. Despite the early work done by the pioneer fathers in the counties, the church in that part of the synod has not grown numerically.

Clarion county itself was not set off as a county until March 11, 1839, but the Lutheran and Reformed churches seem to have been established there long before this. Westmoreland county was the source from which the pioneer settlers in Clarion county came. Henry and Harold Best, who were members of Steck's church in Westmoreland county, came to this northwestern area in 1801. Each of these brothers built his cabin about the same time and they brought their families out when this job was finished. The Best brothers did not know to whom the land on which they built their cabins belonged, but they discovered that it "had been patented by Daniel Broadhead, January 8, 1795." For a "valuable consideration" they bought the land. Henry Best deeded

two acres to a "religious society" at two dollars an acre, which society would build on the ground a church in which the Dutch Reformed and the Lutheran ministers would preach alternately. The rest of the two acres would be used as burying ground. The log church built in 1813 was only 20 x 30, accommodating not more than fifty persons. A frame building was put up in 1825.

John Michael Steck probably preached in this log cabin and in the one at Licking which was not far away. Doubtless Pastor Steck had had some of these people in his church in Westmoreland county before they went out to Clarion. Peter Rupert whom we remember from the Crawford county churches also visited this area as a travelling missionary from the Ministerium.

A man by the name of Manner, in 1815, tried to force his services upon this congregation, but since he could not prove his connection with any Lutheran synod, he was not acceptable to the congregation. His persistence, however, seems to have been so great that they had to padlock the door against him and take a further precaution of putting a chain around the stove. A lawsuit over this matter was brought in Franklin in the winter of 1815.

Another church established about the same time in this area was what is known as the Licking Church which may be as old, if not older, than St. Paul's. This became known as St. John's, Churchville. A church could have been built there anytime between 1811 and 1814. When Peter Rupert visited the area in 1814 he confirmed a group of young people in the log church. One of these catechumens, Mother Kuhns, lived to be ninety four and at that age she told the story to Pastor B. F. Shaner who was pastor there from 1891 to 1897.

St. John's at Fryburg was another early church founded by Pastor Adam Gabriel Reichert who had done such fine work in Indiana county. He founded the church in 1829 and turned the

pastorate over to H. D. Keyl in 1830. Pastor Keyl terminated his connection with the church in 1839 because the young people of the parish wanted English services which he could not provide.

This same Pastor Keyl was the organizer of St. Peter's, St. Petersburgh in 1834. The same difficulty which prevailed at Fryburg also took place at St. Peter's. This congregation petitioned the West Pennsylvania Synod for a man who could preach in both German and English. In answer to this petition Rev. G. F. Ehrenfeld was called to preach at Shippenville, Salem, Fryburg, Beaver, and Ashbaugh's (St. Peter's).

In Jefferson county the first churches were formed much as they were in Clarion county, though a little later. Settlers did not get to Jefferson county until 1818 and it was not until ten years later that there were enough of them to form a church. Many of these German Lutherans and Reformed came from Westmoreland county as did the early settlers in Clarion county.

The oldest church in Jefferson county is the Ringgold Parish, having been provisionally organized in 1831 by Rev. A. G. Reichert. Early services were held in large barns in the neighborhood of Ringgold. In 1833 a log church was built which stood as late as 1890. Rev. H. D. Keyl dedicated the church and served it as part of a large parish. Rev. John George Young succeeded Pastor Keyl in 1838. Pastor Young had six churches in his parish as well as five preaching points.

Activity in the Washington County Area

The pioneer churches in Washington county were quite strong in the early days, though Lutheranism today is numerically the smallest of all the major protestant groups. As we have seen the Presbyterians sent John McMillan into Washington county shortly after the settlers got there. Around 1773 Dr. McMillan opened the first classical school in western Pennsylvania in Can-

nonsburg. This was started in a log hut, but was destined to become Washington and Jefferson College.

The oldest church in the county is Bethlehem which has continuous records since 1791, when Johannes Stauch came through the territory and baptized the children of Michael Simon and his brother John Adam Simon. There was some attempt at organizing a church before this, because, on March 29, 1788, Michael Simon and wife deeded to the trustees of a congregation for five shillings two and a quarter acres of land to be used for church and burial ground. A schoolhouse, the first in the county, was constructed. In this schoolhouse Johannes Stauch performed his ministerial acts.

Pastor Stauch evidently felt a strong tie with Bethlehem. This is indicated by the fact that, when he pushed westward into Ohio, he returned every eight weeks over a period of two years to preach to these people. Some of the members of this church followed him into the Ohio territory.

Stauch's successor at this church was a nineteen year old boy who was licensed to preach. This young man was from Ginger Hill, the church in which was held, in 1812, the preliminary meeting of ministers who were, in 1818, to organize the Evangelical Lutheran Joint Synod of Ohio. For twenty years, from 1809 to 1829 this G. Heinrich Weygandt served the Bethlehem congregation, after which he, too, moved into Ohio. Weygandt's pastoral duties went far beyond the services to this one church, however. The Ohio Synod record of 1826 shows that in that year he was serving Bethlehem, Pigeon Creek, Washington, and Ginger Hill as well as Jacob's in Fayette county and Werner's or North Zion in Allegheny county.

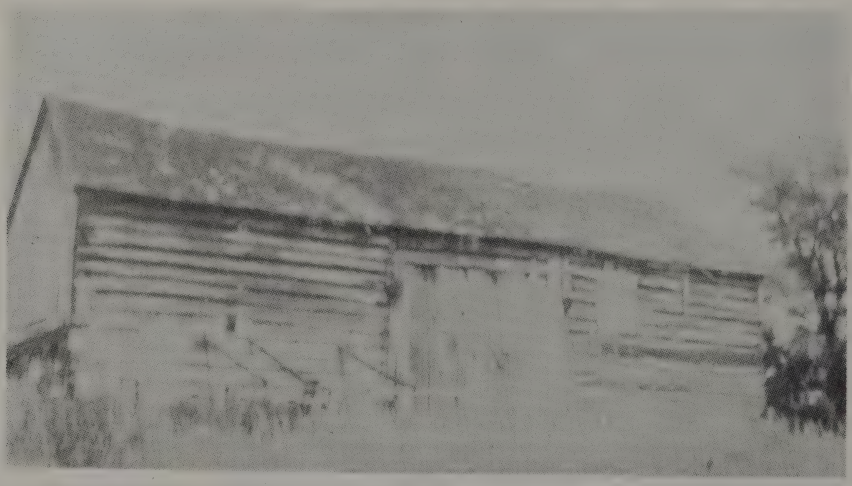
First Church, Washington was another pioneer church. There is a letter in existence, dated October 1782, stating that a

minister would be preaching in the settlement in December of that year. Who this minister was is not stated, but the probability is that it was not Johannes Stauch who was serving the Bethlehem charge from 1791 to 1808. Early services were held in the home of Jacob Weuler. This was probably one of Stauch's preaching points. After 1808, when Stauch went into Ohio, the church was served by two Reformed ministers, Demas Hertzler and John Peter Mannenschmidt. In 1816 Pastor Weygandt, who was serving Bethlehem, also preached at First Church.

There were early congregations in Washington county, but they have become extinct. Trinity, Upper Ten Mile, Mt. Zion, Ginger Hill, Bethel, Pigeon Creek, all of which were served by travelling Pastor Stauch have ceased to exist.

The Overall Picture

The overall picture of Lutheran activity in western Pennsylvania for the first half century after the coming of the settlers was this: Westmoreland, Fayette, and Washington counties were the first to be influenced by pioneer preachers; Crawford, Erie, and Mercer counties had no congregations until the beginning of the nineteenth century; subsequently Clarion, Jefferson, and In-



Beighley Barn 1798. Scene of first Lutheran services in Butler County

diana counties witnessed the coming of the church. But through all these years the ministers of this vast territory had no common meeting place, and no common association. They journeyed occasionally to some synod whose members, in the main, had no understanding of the task which they faced. Some belonged to the Ministerium, some to the West Penn Synod, some to the Ohio Synod, and still others to the Allegheny Synod. There was no organized and centrally directed mission activity for the whole territory. The need for some kind of cohesion was apparent to everyone, though the problem of bringing that about was not easy. Travel, for one thing, was very difficult.

Ministerial Discipline and the Need for a Synod

A vexing problem facing the church in the area was the problem of ministerial discipline and control. Not all the men who preached to the people were saintly Stauchs or Stecks or Reicherts. Some, like Doering and Much seem to have gone in for the emotional emphasis of Methodism. Some of the historians of the early churches felt that Lutheranism was much harmed by what was then called "New Measures." Even William A. Passavant, in his Baltimore charge, leaned in the direction of "New Measure" emotionalism. We have seen that Meyerhoeffer, who served Meadville and vicinity, was a convert from Rome who did perhaps more harm than good. Some charges brought against other preachers were more serious. Muckenhaupt of Erie was a famous whiskey drinker; Schulze was known as a wife beater, Ziefels collected money for the building of a church then absconded with the funds. Tehle like Muckenhaupt was a strong drinker. It would be difficult to calculate the harm done by the immoral behavior of these men. Yet there was no effective ecclesiastical authority on the territory to deal with these problems.

From every point of view the time was at hand when the sporadic efforts of travelling preachers would have to be organized,

systematized, and brought under ecclesiastical authority. The free-lance work of the missionary was all that could be expected under frontier conditions; but the frontier was breaking up. It was time someone started picking up the pieces of haphazard church work and gave them form.

The organization of a synod in western Pennsylvania was imperative. The Ministerium was far away, interested primarily in other work; the Ohio Synod was not on the territory. In between was a no man's land that needed to work out its Lutheran destiny in its own way.

CHAPTER II
The Founding Of A Synod

The Desolations of Our Zion

The desolations of our Zion is a phrase one meets at every turn in the writings of early nineteenth century Lutheran ministers in western Pennsylvania. The desolations of our Zion was what the early church leaders wept and prayed over. The phrase was to remain on the lips of many long after the formation of the Pittsburgh Synod in 1845. The organization of a synod did not suddenly put an end to all the abuses of unworthy clergymen who were roaming the territory without proper organization or disciplinary control.

In May 1848 a layman wrote to W. A. Passavant who was then editing "The Missionary" to complain about the "migratory habit of the clergy." In this communication printed in the first number of "The Missionary" this layman wrote: "About a year or two ago two of our ministers 'swapped' charges, and we had a repetition of the same painful scene a few weeks ago in this community." Editor Passavant then followed up this letter with an exhortation on The Pastoral Relation, hoping that this might counteract one of the many evils of the still floundering churches.

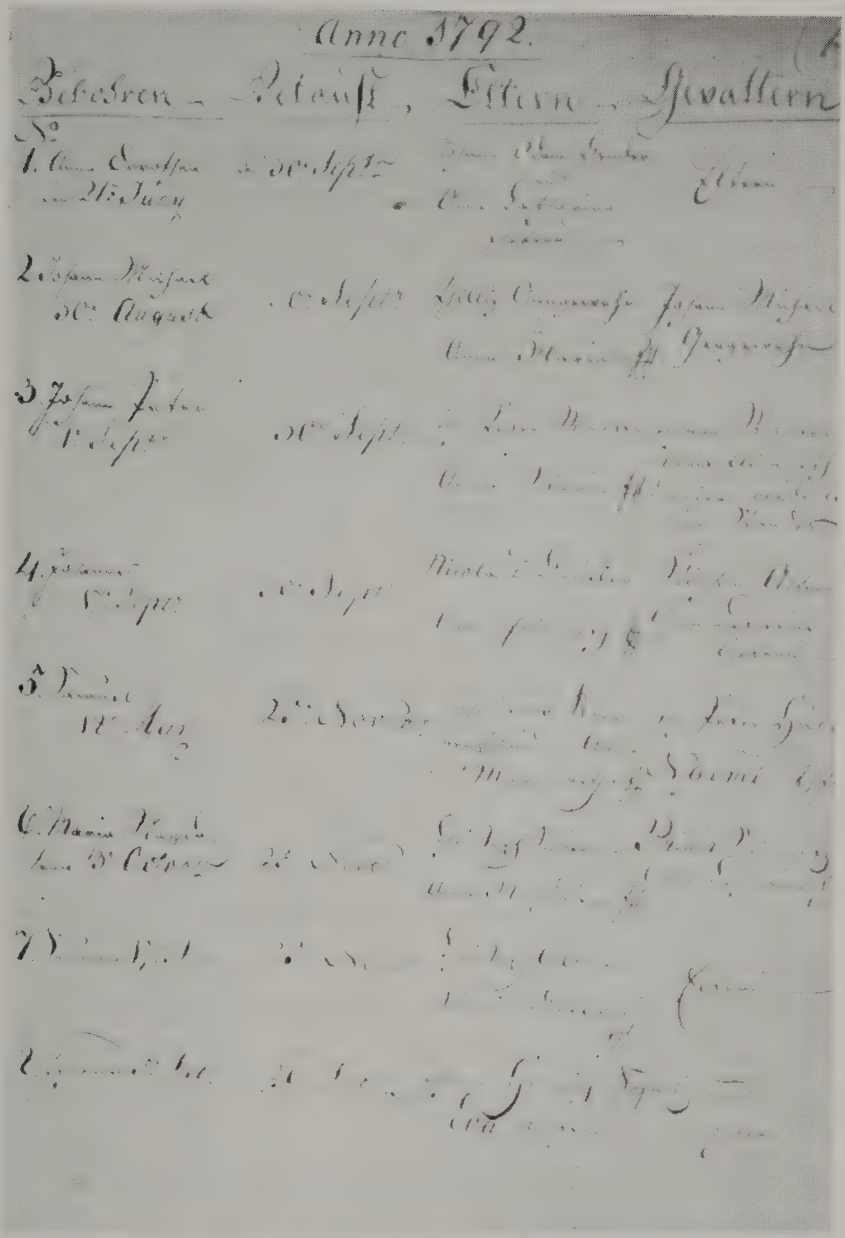
Overtures with Other Synods

Many attempts to correct the evils in the church without actually forming a new synod were made, but all these proved ineffectual. In 1812, in Mt. Zion, Baidland, a group of pastors serving churches in western Pennsylvania got together to talk over

their common problems. When, in June 1813 the Ministerium received a report of this meeting, that body commended the pastors of this area for their activity in spreading the message of the Kingdom.

Similar meetings of these pastors were held in subsequent years. The conclusion reached by these men was that they would have to form themselves into a separate ministerium. However, when the Ministerium was informed of their desire, in 1816, that body "began to show decided disapproval." Again it appeared that the Ministerium was more interested in guarding its prerogatives than in forwarding effectively the missionary enterprise in this part of the state. They had opposed the formation of the Ohio Synod in 1818, and they were to oppose the forming of the West Penn Synod in 1825. Established synods generally opposed the loosening of control over any territory whether or not they were in a position to serve it effectively themselves. The Ohio Synod took the same attitude when the Pittsburgh Synod was getting organized.

Fifteen years after the Ministerium strongly disapproved the forming of a synod in this territory another attempt was made in Greensburg. In that town, in 1831, ten ministers got together to discuss the possibility of forming a new synod on the territory of the present Pittsburgh Synod. Seven of the men at this meeting were members of the West Penn Synod: John Brown of Washington county, Daniel Heilig of Erie, J. C. F. Heyer of Somerset, Henry D. Keyl of Clarion, Jacob Krigler of Berlin, Gabriel Adam Reichert of Kittanning, and Nicholas Scharretts of Indiana. The Ohio Synod men were Jonas Mechling of Westmoreland county, J. G. C. Schweizerbarth of Zelienople, and Michael John Steck of Greensburg. All ten men felt that the organization of a synod on this territory was mandatory, if the desolations of Zion were to be dealt with adequately. However, when Pastor Schweizerbarth presented his request to the Synod of Ohio they replied by re-



First recorded Baptisms in Record Book of First Lutheran, Greensburg, Pa.

organizing the districts of the synod which satisified the Pennsylvania pastors, but only for a time.

Preliminary and Organizational Meetings

The organization of the Allegheny Synod in 1842 — against which, incidentally, the West Penn Synod protested — changed the complexion of things for the Pennsylvania men. Now the eastern part of their territory had been pre-empted by this new synod and they felt that a new arrangement had to be made. Accordingly, on August 27, in the village of Butler, a group of clergymen gathered again to determine what should be done. In the attic room of a log dwelling, occupied by Pastor Gottlieb Bassler, five men talked over the situation and decided that it was time to have an organization meeting which would bring into existence a synod concerned primarily with this territory. The four other clergymen were W. A. Passavant, Gottlieb Kranz, John Esensee, and Elihu Rathbun. All agreed that a new synod was imperative, though John Esensee and Gottlieb Kranz never did join it once it was formed.

Twenty nine pastors were working in this territory in January 1845, but of that number only eight made their appearance at First Church, Pittsburgh on January 14, 1845. Along with these pastors — or bishops, as they wished to call themselves — there were six laymen representing, in all, twenty eight churches. The ministers were Michael John Steck of Greensburg, W. A. Passavant of Pittsburgh, Gottlieb Bassler of Zelienople, G. F. Ehrenfeld of Clarion, Samuel D. Witt of Shippenville, Abraham Weills of Ginger Hill, David Earhart of Leechburg, and Elihu Rathbun of Mercer county. The laymen were James Griffin of Mercer, Frederick Carsten of Hillsboro, George Weyman of Pittsburgh, C. S. Passavant of Zelienople, and Joseph Shoop of Freeport.

The twenty eight congregations represented were Greensburg, First; Brush Creek, Salem; Bell Township, St. James'; Baron

Run, Hope; Harrold's, Zion; Seanor's, St. Paul's; Denmark, Manor; Pittsburgh, First; Keel Ridge, Amity; N. Washington, Mt. Varnum; Butler county, Mt. Pisgah; Washington county, Bethlehem; Ginger Hill, Mt. Zion; Fayette county, St. Jacob's; Leechburg, Hebron; Forks, Zion; Buffalo Township, St. Matthew's; Hannastown, St. Luke's; Freeport, St. John's; Zelienople, English; Butler, First; Center Township, Rider; Prospect, Emmanuel; Middle Lancaster, Zion; Shippenville, Mt. Zion; Fryburg, St. John's; Beaver, Emmanuel; and Churchville, St. John's.

Of the twenty-four counties which today lie west of the center of Pennsylvania only about half were the concern of the Lutheran ministers of pioneer days. Evidently the German immigrant did not get into many of the western Pennsylvania counties. Little or no work was done in Greene, Warren, McKean, Elk, Potter, Cameron, Clearfield, Cambria, Somerset, or Bedford counties. The only Lutheran church in Greene county, for example, was not established there until 1948. That was St. Paul's at Carmichaels.

Some of these men in the field had some reservations regarding the doctrinal positions of their colleagues. Some of the men were suspect. Michael J. Steck, for example was suspicious of W. A. Passavant, because of Passavant's connection with the "New Measure Movement" when he had his first non-Lutheran charge in Baltimore. "The New Measure Movement" gave an emotional and revivalistic emphasis to religion. It had a tendency to move in the direction of Methodism. This tendency the evangelical ministers held suspect. Burgess quotes Steck as saying "I cannot unite with the brethren of a synod where new measures are carried to that extent to which they are carried in some places." But Steck at the same time recognized the urgent need for the organization of a synod. "We could labor to far greater advantage and do far more good to this section of the country in preaching

Christ and Him crucified to the world, if we had a synod of our own."

There was still another doctrinal barrier. Many of the more evangelical men in the Ohio Synod were more and more questioning the theology taught at the Gettysburg Seminary. Passavant, Bassler, Ehrenfeld and Witt were all movers in the new synod, and they were all graduated from Gettysburg Seminary. Pastor Schweizerbarth was sure that "those who come from Gettysburg are with few exceptions anti-Lutheran." They "neither believe the entire catechism nor the entire Augusburg Confession."

In the end, of course, the practical arguments for a union of the churches won out over doctrinal reservations and doubts. At the first meeting of the synod in Pittsburgh in January 1845 Pastors Passavant, Rathbun and Steck were asked to draw up a paper expressing the reasons for the forming of this new synod. These men drew up this statement "from a proper respect to the opinions of brethren . . . who may not be acquainted with the spiritual condition of the western counties of Pennsylvania." They wished also "to prevent . . . the imputation of any improper motives."

The strongest practical consideration was the fact that the many churches of these western counties were divided among five different synods, no one of which was primarily interested in this territory. The territory to be organized into a synod "was not in the centre, but at the remote limits of the respective fields of the operation of each of these synods." It would, these men pointed out, take many years to undo the harm done by this lack of organization. Also, it was noted, "the injury it has received from the ministry of wicked men who have imposed themselves upon the people hungering for the bread of life . . . can never be effectually healed."

"It is painful to speak of the desolations of our Zion," they confessed, to expose to public view these facts of which the

churches were naturally ashamed. They noted that within "thirty miles of Pittsburgh nine or ten Lutheran churches have been disbanded or lost to other denominations." Petitioning other synods for an effective organization had failed, so they were forced to take up the task of organizing their own synod. No blame for the spiritual devastations of "Our beloved Zion" was placed on anyone. It was the nature of the situation which could only be remedied by the formation of a new body.

Five Objectives of the New Body

Five things, these men said, would be worked for in the pursuits of this new body: first, it would unite the congregations of western Pennsylvania into one synod; second, it would provide the churches with men properly qualified to preach to the people; third, they would attempt to salvage those congregations that have been the victims of this disorganization; fourth, they would attempt "to carry the word of God to the destitute members of Zion;" and fifth, they would attempt to send the gospel into other lands than their own. This last objective, of course, was the missionary emphasis that characterized the Pittsburgh Synod from the very beginning.

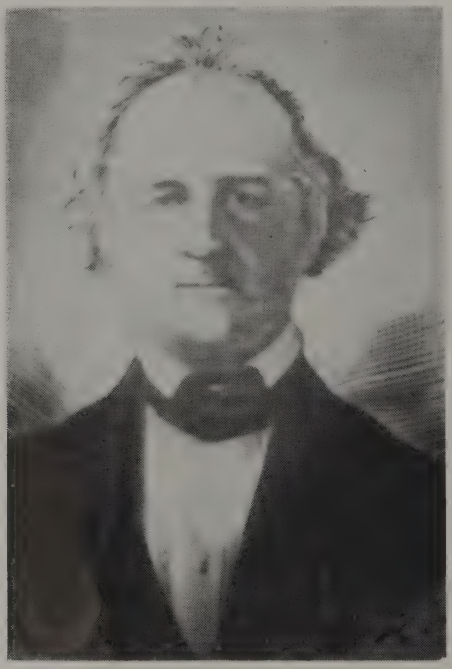
Could it not be that the missionary enterprise of the Pittsburgh Synod stemmed, to no small extent, from the fact that, in its formative years, it had suffered so painfully from the absence of such a missionary spirit in the synods that touched its borders? This territory had learned through costly experience what a blight can come to a land without an organized church.

At the second session of the synod, which convened June 5, 1845, a constitution was accepted by the body with the following preamble:

> We the bishops and lay-delegates of the Evangelical Lutheran churches in the Western counties of Pennsylvania and adjacent parts, acknowledging Jesus Christ as the supreme and only Head

of the church, and the scriptures of the Old and New Testaments as the sufficient and only infallible rule of faith and practice and trusting in the protection of Almighty God and the guidance of the Holy Spirit, do, in Convention assembled at Shippenville, Clarion county, Pa., June 10th, 1845 ordain and establish for our government as a synod, the following Constitution.

The boundaries of the synod, it can be seen, were left somewhat vague and this was to result in disputes through the years



The Rev. Michael J. Steck

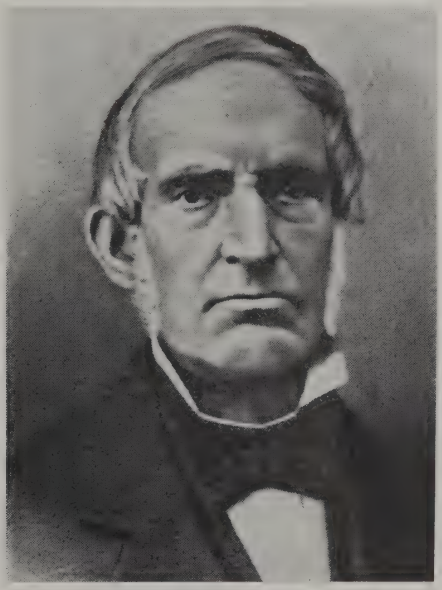
with adjacent synods. Western Pennsylvania and adjacent parts permitted many churches in the state of Ohio to associate with this body.

The Eight Clerical Founders

The average age of the eight ministers who organized the synod in 1845 was forty one. Two of the men, Michael John Steck and Elihu Rathbun, were fifty two and fifty one respectively. Abraham Weills was thirty nine. The two youngest men were

W. A. Passavant and David Earhart who were twenty four and twenty seven respectively. Some of these men had had experience before in organizing a synod. Michael John Steck, who was originally licensed by the Ministerium, was instrumental in organizing the Ohio Synod in 1818. George F. Ehrenfeld had helped with the formation of the Allegheny Synod in 1842.

The men were different in temperament and in background. Even their theologies were not at all points identical. Steck, who was the first president of synod, was a born minister. He was strong, affirmative, trained in the conservative evangelical tradition. Ehrenfeld, on the other hand, was a strongly pietistic minister who was



Mr. George Weyman

accused by many of his contemporaries of being interested in the revival techniques of the "New Measures." His identification with the "New Measures" was not, according to Burgess, entirely accurate. At any rate, he was not as much committed to this movement as was William A. Passavant in his early years.

Passavant, whose name has become such a symbol in the church, was at this time only twenty four. Prior to his coming

to First Church, Pittsburgh, he had only one charge. This was a non-Lutheran church near Baltimore. The fact that it was non-Lutheran made little difference to the young and eager Passavant. It is said that he conducted such emotional revival meetings as could be heard a block away. Though he had been licensed by the Maryland Synod, he thought seriously of abandoning the Lutheran church during his brief Baltimore period, because the Lutherans did not have enough "vital godliness" to suit him. Only through the pleading of Rev. John G. Morris of the First Evangelical Lutheran church of Baltimore was he persuaded to believe that there were some vital Christians among the Lutherans. His youth, vision and enthusiastic drive played a major role in the forming of the new organization.

It should be further observed that it was extremely providential that Passavant should labor during the pioneer days of the church. He possessed the visionary outlook of his grandfather Dettmar Basse together with an ability to organize and administer. These qualities were needed in a time when foundations had to be laid in dreams. In a settled time these qualities could well have found fewer avenues of expression.

Elihu Rathbun was perhaps the least positive of the eight organizers. In his ministry in Mercer and Crawford counties he was given to the techniques of the "New Measure" movement. Next to Steck he was the oldest of the ministers. In his later years he asked to be dismissed from the roll of the Lutheran church as he wanted to join another denomination. Into what fold he eventually went is not definitely known, though he probably joined the Presbyterian church.

Gottlieb Bassler, thirty two years old in 1845, was a native of Switzerland. From the very outset he was the recognized scholar of the group. No sooner had the new synod gotten underway than he became the head of the synodical academy established in

Zelienople. He was the leader of the conservative group at the time of the division in 1867, and he became the first president of the General Council when it was organized. He began his studies for the ministry in 1836 and was licensed in 1842. Pastor Bassler organized churches in Zelienople, Prospect, Butler, Middle Lancaster, and Riders. Even the men in the General Synod who opposed him had a respect for his sincere Lutheran convictions.

Abraham Weills had come to the ministry the hard way. He left home at twenty two with eight dollars in his pocket hoping that somehow he could be able to make preparation for the ministry. By working as a cobbler and a land clearer he got enough money to pay his way. In 1837 he was licensed by the Ohio Synod to preach. He had one of the largest territories in western Pennsylvania, preaching in Fayette, Washington, Allegheny, Beaver and Westmoreland counties. Ill health caused him to retire prematurely.

David Earhart was a conservative theologian who had just been licensed to preach the year before, in 1844, by the Synod of Ohio. He went to Leechburg shortly after 1845 and remained there as pastor for nine years. Burgess referred to him as "the hardest working man" in the synod. After preaching at Leechburg he moved to Kansas to do missionary work there. In 1860 he located in a small town near Atchison, Kansas, but his work there was brought to an end by a severe wind storm that destroyed the church he had built. Nevertheless, he stayed in Kansas and travelled from fifteen to sixty miles from his home to minister to the needs of the people.

Samuel Witt had been a journalist up to 1842, when he put aside his work on the Somerset county paper to study for the ministry. Two years later he was licensed by the Allegheny Synod and sent to preach in Shippenville. His work in the ministry was terminated in 1851 when, while on a visit to Ohio, he was taken

ill and died. At the time of his death he was president of the synod, a man of exceptional promise.

Such were the eight men who in January 1845 set to work to do something about the desolations of their Zion. One cannot help wondering about the six laymen. Mr. George Weyman is undoubtedly the George Weyman who did so much to establish First Church, Pittsburgh. He came from Philadelphia where he was a member of Zion German Church. Dr. Passavant stated in "The Workman" of 1890 that "at the peril of his own business, he borrowed $6,000 and advanced this sum to purchase the church lots." When further money was due he had to borrow more and more at the jeopardy of his business. Father Heyer stated in his Autobiography that George Weyman "undertook to build the church almost alone." Besides the large sum which he contributed he had, when the church was finished, a claim of $12,000 against, which the Church has gradually paid off." George Weyman became the first treasurer of synod.

Of the other laymen nothing is known. C. S. Passavant was doubtless a brother to William A. Passavant. Jacob Steck of Greensburg could, of course, have been related to the man who became the first president of the new synod. The other laymen were James Griffin of Mercer county, Frederick Carstens of Washington county, and Joseph Shoop of Freeport. The laity, of course, had ultimately most to gain by this new organization. It was to serve the people and bring the ordinances of the church to the people that the synod was organized. After all, the desolations of Zion were the desolations of the membership of the Lutheran church in western Pennsylvania.

Pioneer Lutheran Churches and the Pastors

Burgess lists a hundred and six pioneer Lutheran churches that were in existence prior to 1845. A few of these churches, however, had already become extinct at the time of the organization.

All the churches then in existence were asked to join the new synod, but not all did. So many of the churches in the Burgess' table are either now extinct, have become absorbed by other churches, or have joined other Lutheran bodies. The church in Venus, Pennsylvania (St. Luke's) is listed in the table, but it is now affiliated with the American Lutheran Church.

The Rev. William Alfred Passavant, D. D.

The pioneer churches of 1845 were served by twenty seven ministers. Some of the churches were vacant or only temporarily supplied. The twenty seven ministers on the territory of the synod in January 1845 were Augustus Babb, Gottlieb Bassler, F. C. Becker, J. H. Bernheim, Henry Bishop, F. Brumbacher, J. G. Donmeyer, David Earhart, G. F. Ehrenfeld, Henry Esensee, John Esensee, Theodore Hengist, G. B. Holmes, Gottfried Jensen, Gottlieb Kranz, Michael Kuchler, Jonas Mechling, J. D. Nunnemacher, W. A. Passavant, Elihu Rathbun, J. Schweizerbarth, M. J. Steck, C. G. Stuebgen, Abraham Weills, S. D. Witt, J. G. Young, and Jacob Zimmerman.

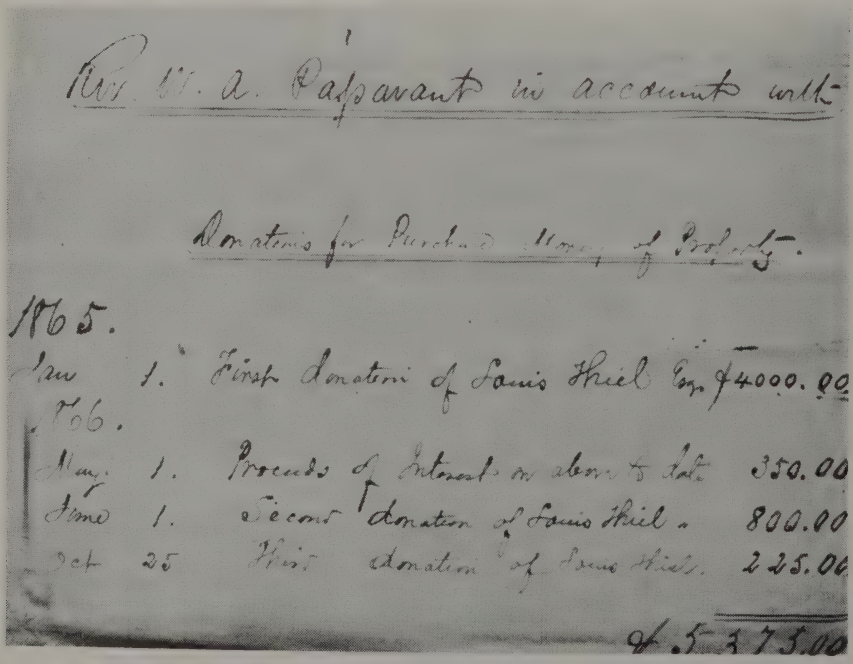
Obviously many pastors served many churches. Jonas Mechling served nine, J. G. Young, seven, M. J. Steck, six, and Jacob Zimmerman also had six. Passavant served only First Church Pittsburgh, but even this was too much for him with all his outside activities. Soon he was to resign from his pastorate in Pittsburgh because he could not do justice to it. The historian of First Church said that it was apparent to the people of the church

that he could not carry on all that he was doing. Passavant himself eventually recognized this fact and tendered his resignation.

Some Features of the New Organization

Some features of the new organization deserve special comment. According to Article IX of the first constitution the synod was to be divided into conferences which would meet twice a year and each meeting was to last at least two days. These conferences, three at first, were to be made up of from three to ten ministers. When the number grew larger than ten a new conference was to be created. The principal purpose of the conference was "to labor for the conversion of sinners, and the edification of believers by faithful preaching of the gospel." The conferences were not permitted to license or ordain candidates.

The licensure system that had been in vogue in all the adjacent synods was perpetuated. Many of the men did not have formal theological training and even those who did were not, as is


Rev. W. A. Passavant in account with

Donations for Purchase Mon. of Profits.

1865.

Jan 1. First donation of Louis Thiel Esq. $4000.00

1866.

May 1. Proceeds of Interest on above to date 350.00

June 1. Second donation of Louis Thiel " 800.00

Oct 25 First donation of Louis Thiel. 225.00

$5375.00

Page from Wm. A. Passavant's account book showing gift from A. Louis Thiel.

the case today, immediately ordained into the ministry. They were licensed by the bishops (for the first six years of the synod all ordained men were called bishops, because they usually ministered to such a large territory) for a year at a time. Three years was, in the beginning, considered the normal time for licensing pastors. In some instances, however, it was longer. As has already been noted Pastor Luetge preached at Harrold's for seven years and was never ordained. Michael Schweigert was licensed by the synod in 1845, but was not ordained until 1853. This delay was at his own request.

Twenty years after the forming of the synod Charles Porterfield Krauth prepared a paper on the licensure system which was officially adopted by the synod. Pastor Krauth pointed out that it was necessary to have "some system of probation for candidates." It gives the church an opportunity to know before what "by ordination she acknowledges." A licensed preacher had all the powers granted to an ordained man. He could preach, marry, baptize, and adminster the sacrament of the Lord's Supper. "The restriction peculiar to the position of the licentiate," Dr. Krauth added, "are not those of the powers of the ministry but simply of the place in which, and the time during which, and the direction under which they shall be exercised." A man licensed by the Pittsburgh Synod could preach in a church of that synod for a period of time, usually one year, and under the direction of the bishops of that church.

The constitution outlined the nature of the examination to which all candidates for licensure shall be subjected. Listed first is the question of personal piety. "The Ministerium (made up only of the ordained men of the synod; the lay delegates being excluded) shall not, in any case whatever, license an individual whom they do not believe to be hopefully pious." In addition to this personal piety the candidate shall assure the bishops that he seeks the holy office from proper motives. His academic examination will

be "the Greek and Hebrew Scriptures, the Evidences of Christianity, Natural and Revealed Theology, Church History, Pastoral Theology, the rules of Sermonizing, and Church Government."

It will be observed that the organization of the Pittsburgh Synod was somewhat belated. As we have seen, the City of Pittsburgh was so named in 1758, when on November 25 of that year the English flag was raised over the city. It was in 1772 that the German settlers around Herold's built a schoolhouse and a church. It was ten years later, 1782, that Anton Ulrich Luetge came to western Pennsylvania. Yet another sixty years would have to elapse before the synod was actually organized in 1845. All through those long years, from 1772 to 1845, Lutheranism in western Pennsylvania was the stepchild of various synods that did little to care for the little flocks that were scattered throughout the thinly populated areas of this great territory.

CHAPTER III

Development and Expansion

Mission Emphasis from the Outset

The pioneers of the synod seemed to recognize immediately that, if the desolations of their Zion were to be dealt with effectively, they would have to have an adequate missionary program and an adequate educational program. Both of these problems were tackled by the synod in the first years of its existence.

At the third session of synod, meeting in Greensburg May 28, 1846 a report of the mission committee was heard. At the June meeting held prior to this in Shippenville the mission committee had appointed Rev. H. Ziegler of Selinsgrove as their Missionary President. "During the nine months he had been in the field," prior to the meeting in Greensburg Rev. Ziegler "has explored more or less fully the counties of Beaver, Mercer, Venango, Crawford, Erie, and Butler." So read the report at Greensburg. It was also noted that "congregations have been reorganized near Pulaski, Mercer county; Krill's School-house, and German School-house in the same county . . . The German congregation in Meadville . . . has likewise placed itself under the care of our missionary."

It would be the duty of the Missionary President to care for all the mission congregations within the bounds of the synod, and to supply them with ministers when possible. He was also to map out the "destitute territory of the Synod" for future work.

Pastor Ziegler's report at the end of this first year of mission-

ary work gives some idea of the task which he untertook. He "traveled 3,142 miles; preached 75 English and 37 German sermons; attended 3 conferences and a number of sacramental meetings; addressed 6 Sunday schools; visited 203 families; baptized 24 children; had two communion seasons on the mission field and admitted 73 persons to communion, organized one Sunday school and held 8 lectures on the sown seed."

The parochial report for this year, 1846, indicates the size of the synod at this time. There were sixty four congregations altogether, seven of which were vacant; there were, in addition, twenty nine preaching stations. The fifty seven congregations that had pastors were served by sixteen bishops. M. J. Steck and J. G. Young served six congregations each. The average number of congregations served by each pastor was four.

There was such a shortage of pastors in the field that the synod, in 1846, appointed a committee that should get in touch with "the pious Gossoner of Berlin, Prussia in order to secure the labors of a number of Missionaries to labor among the German portion of our Church." What came as a result of this request is not recorded. The church in Germany had not from the beginning of American immigration been much concerned with the German Lutherans in the new world. In 1889 E. J. Wolf wrote of these early German bands scattered across the new world: "They had come, too, from the numerous different principalities and governments of Germany, in one of the most gloomy periods of its history, and they were therefore without any bond of national sympathy or co-operation, but rather alienated from each other and divided by traditional animosities and antipathies while not a single government in Germany is known to have given either aid, comfort or protection to a solitary company of its suffering emigrants."

The smallness of the contributions made by the congregations indicates how difficult it was to get money with which to im-

plement the program of the new synod. Total contributions to the synod itself were $146.72½; for Home Missions $245.44; for Foreign Missions $20.11½ for Education $132.00. These figures explain to some extent the wretched salaries paid to the men who labored in the field. Henry Ziegler, the Missionary President, received $300.00 annually for his services. The Butler church which Gottlieb Bassler served, paid this churchman $50.00. He supplemented this with similarly small sums from other congregations and from his work as teacher at the academy. Even the more wealthy churches of Armstrong County never paid Earhart more than $400.00.

The Launching of "The Missionary"

During the extra session of synod held October 14-18, 1847 in Brush Creek church, the synod "Resolved, that $25.00 be appropriated for the printing of the first number of a paper entitled "The Missionary," proposed to be published by Br. Passavant of Pittsburgh . . ." This resolution was to set in motion one of the most effective and successful religious journals of the time.

In January 1848 the first issue of "The Missionary" made its appearance. It was a sixteen page journal nine by eleven and a half inches in size. The price was fifty cents per annum. The twenty five dollars which the synod subscribed in October 1847 was payment, evidently, for the printing of a partial report of the proceedings of synod at Brush Creek. In the first issue editor Passavant stated that "hereafter, this Synod will be noticed only as the other Synods and Societies of the church. Our plan comprehends them all, and all shall receive the same impartial consideration . . . "The Missionary" is the organ of no one Synod, Party or Society." It was the hope of the editor that the first number would be a specimen number, but, owing to illness, he assures the reader that the first number will not be charasteristic of what is to follow. The reader can expect something better.

As for the character of the new paper, the editor explains: "The plan we propose is briefly this: The field is the world. That portion of it occupied by the Lutheran Church, and those parts unoccupied by other Christian churches, will constitute the field of our especial observation. The whole will be regarded as a vast mission field, and the numerous and diversified interests of the church and the world therein, will be considered under the general Heads of Inner, Home, and Foreign Missions." But "The Missionary" was destined to go far beyond the stated plan. It had a wide appeal. It promoted the work of the Orphanage about to be established, of the Infirmary of Pittsburgh and the work of the new order of Deaconesses to which Passavant had been introduced when he made his trip to Germany in 1848. It had a section for the children, notes on Education and the Educational Institutions of the territory. In the Ecclesiastical Register the editor kept the people informed about the movements of the ministers. A quaint section that appeared in many of the early issues was entitled "Another Minister Fallen." This did not introduce the reader to any lurid scandal in the clergy; it was merely a way of announcing the death of some outstanding pastor.

The pages of "The Missionary" constitute a most voluminous record, not only of the history of the Pittsburgh Synod, but of the Lutheran Church in its whole missionary enterprise. Until December 1855 this journal was a monthly publication, sixteen pages, nine by eleven and a half inches. However, beginning with January 1856 the paper became a weekly of newspaper size. How anyone with all the labors that W. A. Passavant had upon his shoulders could also manage the publication of a weekly newspaper is a matter of wonder. With the new size and the weekly publication the price of the paper went to a dollar and a half a year. To help defray the expenses of publication advertising began to appear in the weekly issues.

Missionary Work in Canada

The missionary work of the Pittsburgh Synod in Canada during these early years requires more than a passing notice. Interest in Canada began when the synod was in session in Klecknersville, Crawford county in 1849. An old man by the name Adam Keffer who lived in Canada was visiting in Klecknersville when the synod was in session. He appeared before the body and told them of the destitute congregations in the townships of Markam and Vaughan near Toronto. The men of the synod were so moved by what the old man had to say that they decided to send their president Gottlieb Bassler to that country to preach to the people for a month or six weeks. These congregations had been without a pastor for sixteen years during which period they had been the victims of many imposters who had come to them in the name of the Lutheran Church. Pastors J. D. Nunnemacher, Michael Kuchler and Fetter had, during the past few years, made some visits to these congregations.

The work in these parts went forward at great personal sacrifice to the men who labored there. In November 1850 Pastor C. F. Diehl made his way to this territory. When he was on his way from Toronto with his family, driving two teams, he caught cold from the torrential rain and almost lost his sight. Many of the people in these parts had given up the hope of ever getting a minister and were ready to abandon the idea. Pastor Diehl's discouragment is evident in his letter written to Brother Passavant. "The greatest disadvantage I have yet to contend with is the discomfort of the house we live in. There are two rooms, but only one is fit to be occupied; and to study in a room surrounded by three small children is a difficult matter indeed. Parlor, bedroom, study all in one, and hardly room to turn."

Pastor Diehl complains that they should have sent someone else, because he has so much difficulty with English. He preaches every Sunday in both languages. His English sermons he has to

memorize. "Here the self-denials and battlings are great; and if the grace of God would forsake me, I would not know what to do."

A month later Pastor Diehl is exploring the possibilities of a mission in Toronto itself. He visited some German families there. "What I most stand in need of just now," he wrote to W. A. Passavant, "is a horse and saddle. I lose much time in hunting or borrowing one every time; and as I generally need it for two days, this is not an easy matter." These letters Passavant printed in "The Missionary."

By April 1853 three missionaries were at work in Canada and a fourth was to be sent after the next meeting of synod. Pastors Diehl, Fishburn, and Wurster were laboring there organizing seven congregations. Again "The Missionary" informs us that "Rev. C. F. Diehl recently paid a visit to numerous German settlements in the Western Districts, as far as the shores of Lake Huron. The amount of spiritual destitution brought to light by this journey is really fearful. There are upwards of a dozen miserable vagabonds, under the garb of ministers, who are fleecing the poor, dispersed flock." Work had gone far enough by 1853 that they talked of forming a Canada Conference. Eventually, on July 18, 1861, seven pastors, all of whom were members of the Pittsburgh Synod, joined in forming the new Synod of Canada. Even after the new synod was formed the Pittsburgh Synod continued to aid the new body.

The Texas Mission

Another mission field was the state of Texas where, it was estimated, between twenty and thirty five thousand Germans had settled. At the meeting in North Washington, Butler county in 1851 the Missionary President reported that upon the recommendation of the Middle Conference Pastor Casper Braun be appointed to do missionary work in Houston, Texas. Braun left for his work on the eighth of May 1851. A year later, we learn

from the May issue of "The Missionary," that Brother Braun " is prospering steadily amidst many difficulties, and a general indifference to spiritual things truly awful!" There were other workers in the Texas field by this time and a Synod of Texas had been organized. There were altogether nine different congregations in Texas. "They are all poor and are laboring among a people who for the most part have become indifferent to all religion."

In a letter dated July 2, 1851 Casper Braun tells of the difficulties which he encountered. He had first gone to Pastor Buebner of Galveston who had urged Passavant and the synod to send someone into the Texas territory. He left Brother Buebner and went to Houston by steamer. He called on Mr. Burkhart, a watchmaker, who helped him get a room a mile outside town. The rent for this room was two dollars a month. He did his own cooking. His great problem was water. The water near his home was so filled with living things that he could not wash his hands in it. The pitcher of water he got daily to drink was so warm he could not drink it. The result was that he shortly fell ill. The remedies that he had brought with him did not help. The Roman Catholics who were everywhere about him would not, by his own testimony, help him. With the aid of an aged mother he was again restored to health and posted notices about the town in German and English stating that Lutheran services would be conducted in the Presbyterian church. In this way began the work of Brother Casper Braun in Houston, Texas.

In "The Missionary" of March 1853 there is another report on the Texas field. There are now only eight congregations. The work of Braun has been hindered by ill health. He has suffered much from the fever, though he is pushing ahead with the building of a church of his own. The Missionary President report in 1856 tells of the ravages of yellow fever that hit the congregation of Pastor Braun. The congregation was almost destroyed because more than half the communing members had been victims of the pestilence.

After the plague had passed Missionary Braun gathered together a number of orphans and sent them to the new home in Pittsburgh.

A Note on Fort Wayne, Indiana

In 1860 W. P. Ruthrauf reported on the encouraging work that was being done in the Fort Wayne, Indiana English mission. Because the mission had so frequently and so long been vacant the membership had been substantially reduced and the spirit of the congregation weakened. However, after the missionary work of a single year, the congregation showed encouraging signs of new life.

Other Missionary Efforts

In 1857 Rev. David Earhart of Leechburg looked over the mission field in Kansas and Nebraska. At the Leechburg meeting of synod in 1858 he gave a verbal report on his trip into this western territory. The next year he moved to Sumner, Kansas where he did extensive missionary work. E. J. Wolf notes that "missionary work has been successfully carried on in Nova Scotia and missions have been sustained in Knoxville, Chattanooga, Nashville, Wheeling, Fort Wayne, Canton, Cleveland, Chicago and other western cities at an expense of not less than $100,000." The Minnesota Synod owes its existence to the Pittsburgh Synod.

The tenth anniversary of synod, June 1855, meeting in Canton, Stark County, Ohio, showed that the number of ordained ministers now affiliated with the synod had, in the ten years, more than tripled. There were thirty one ordained men on the roll. Of these thirty one, five were serving missions outside the synod. F. Fishburn was in Buttonville, Canada West; C. Diehl was in Petersburg, Waterloo County, Canada West; C. Braun was in Houston, Texas; F. W. Tuerk was in Canada, and Gustav Reiche was in Toronto, Canada West. Despite the shortage of pastors in their own synodical territory and despite the arduousness of the work in Canada, Texas and elsewhere the men of the synod

could share what they had with people in more destitute places. This must strike any reader of the record as quite different from the attitudes of the older synods when the Pittsburgh Synod, with its expansive territory, was begging for ministers prior to 1845. In addition to thirty one ordained men the synod had eight licensed ministers six of whom had been received at that session of synod.

The Order of Deaconesses and the Infirmary

One of the early ambitions of the young Passavant was to establish "The Primitive Order of Deaconesses" in America. When, during his European trip, he visited Kaiserwerth, Prussia, he was much taken by the work of Rev. Theodore Fliedner who had attempted to restore this order to the church. In the March issue of "The Missionary," 1848, Passavant could write: "By letters lately received from Keiserwerth (*sic*), Prussia, the arrival of three or four Deaconesses is, however, confidently expected by the middle of June. They will probably be accompanied by the Rev. Theodore Fliedner, the humble and honored restorer of this institution to the Christian Church. A large and convenient building has been rented in Pittsburgh, and it is now furnished as a Hospital and Infirmary, to be under their care." Thus came into being the first Protestant Hospital in the United States.

The movement of Protestant Deaconesses captured Passavant's imagination, though it did not seem to capture the general imagination of the people of this synod as he hoped it would. In the December 1949 issue of "The Missionary" he reprinted an article by Frederika Bremer which explains the background of the Deaconess movement in Europe:

> About fifteen years ago, Fliedner, the pastor of Evangelical church here, together with his wife, founded an institution at this place for the education of good nurses for the sick, who were called according to the appelation of such in the early Christian Church, deaconesses. Hither were invited young women of all classes. To this was afterwards added an asylum where female

offenders and those who had suffered the punishment of the law might, in leaving prison, be received and educated anew for an improved return to society. Later, a large hospital was built, and after that an infant-school, an orphan-house, and a seminary for the instruction of teachers of infant-schools.

Very few issues of "The Missionary" fail to keep readers informed about the activities of the Infirmary. Gifts to the institution are recorded monthly. They indicate the meagre support given generally to the work of the church. On March 13, 1856 the editor records the gift of 50c from J. Miller of Bridgewater, Pa. for the Infirmary. Other gifts include a sack of corn meal, two crocks of apple butter, "a lot of potatoes and apples." A friend of the institution sent two geese. Robert Wray sent a package of tea, and a lady sent four lbs. of butter. The largest gift listed was $18.75 from W. A. of Pittsburgh. Concerts of Sacred Music were instituted in May of 1848 to support the Institution of Deaconesses.

The Orphans' Home

Another institution fostered by "The Missionary" and its editor was the Orphans' Home. In the issue of September 1851, under the heading of Inner Missions, is an article entitled "A Home For Orphan Children." "A few Christian friends in this vicinity, moved by the love of Jesus Christ and the sad lot of the Orphan, have undertaken to establish an Asylum for these bereaved ones." This will be a Lutheran institution, says the editor, and the type of instruction given will be that contained in the catechism. "Daily instruction, daily prayer, and the watchful oversight of a Christian pastor, will be employed with reference to this great end."

Donations to the Orphans' Home were paid over to Rev. Gottlieb Bassler who was treasurer pro tem. A total of $186.50 is recorded in the first list of gifts. "The Missionary" of May 1852 records the admission of three Norwegian children who arrived from Chicago with a Rev. P. Anderson, pastor of the

Scandinavian Lutheran Church of Chicago. These children arrived at the Home on April 15; on April 20 two German children arrived at a "very tender age." The total number at the Home then was seven.

Money for the new project was not always as forthcoming as Passavant wanted it. In October 1852 he complained that the donations for the two months past had not been as great as they had been. "This, we think, is no index of the feeling of the Church on this subject; for letters from our pastors and members from different portions of the Union, express their deep interest in the orphan cause." In July 24, 1856 Passavant complained that in ten days he must make a payment of $2,000 for the Home, and he has but fifty dollars. But he was able to announce later that he was able to effect a loan that would postpone the day of reckoning.

The Literacy of Some Early Ministers

One cannot go through the early records of synod without being struck by the high calibre of literacy manifested in the records and writings of so many of these men. The style is not generally ornamental but clear and controlled. However, there are times when some of these men reach toward literary expression. Though bearing the marks of the taste of the time, it also reflects talent. When in 1851 W. S. Emery heard of the death of Samuel Witt who was then president of the synod, he wrote in his report the following tribute to this young man who died so full of promise:

> He died on the 27th of August, 1851, in Circleville, Ohio, in the 38th year of his age. His body sleeps beneath a strange sod; his death was wept by tears from strange eyes; yet he was in the midst of his brethren in the church who laid him in the grave softly, and sang religious holy requium with the melancholy pleasure that our loss is his infinite gain.

This same Pastor Emery who succeeded Samuel D. Witt as president of synod, concluded his report to the brethren when

they met in Adamsburg May 23, 1854 with these words:

> And now brethren, the providence of a faithful God requires of us all a serious self-examination, to test whether we are efficient arrows in the quiver of Jehovah. Ten years, well nigh, have come from God to us as a synod, rich in heavenly blessings of Christian fellowship; ten years have watched our faithfulness as laborers in the white rich perishing harvest field of God. And well nigh ten years have gone back to God to witness for or against us at his bar, what they have seen and heard of the sea of life, by storms tossed, and we, by the appointment of Christ, must stand at the helm and on the bow, to encourage and direct according to the spirit of the Bible, this sacred bark with its priceless treasures.

The success of "The Missionary" from its beginning in January 1848 to its conclusion in 1861 was in no small part due to the abilities of the editor W. A. Passavant. However, the contributors also have a share in this success. The letters from the various clergymen in missionary outposts and the clergymen within the synod indicate that the high level of literacy was the general rule and not the exception.

Education from the Outset

It is no wonder, then, that this synodical body should make education its prime concern from the very start of its work. At the Shippenville meeting June 9, 1845 a committee reported that "the establishment . . . of an academy is expedient." It appeared that the most economical plan for education that could be devised was "that one of the Ministers favourably located, and having the necessary qualifications, be appointed by synod as an Instructor." It was further stipulated "that Synod pay the sum of one hundred dollars for the first year to said Instructor for the tuition of pious indigent young men designing to study for the ministry." It was ostensibly not the purpose of this academy to provide a college education. It would carry them through what we know as secondary education, possibly preparing them for the sophomore or junior year of college. College education could then

be continued at Pennsylvania College at Gettysburg which had been opened in 1832. This plan recommended itself to synod very largely because of its economy.

At the 1846 meeting in Gettysburg Gottlieb Bassler gave a report of the work done by the Connoquenessing Academy in Zelienople which had begun its work in the fall of 1845. Bassler, who seems to have been the scholar of synod, became the first principal when the school opened. Four of the students who enrolled had the ministry in view. They were Asa H. Waters, of Pittsburgh, John B. Horn of Washington, Lewis Kuhns of Armstrong county, and John Scott of Butler county. The education offered at this academy, Brother Bassler reported, consisted of "*Scripture lessons,* daily in the morning, using the English version; *Watts on the Mind,* once a week, *English Grammar, Geography.*" Two of the students studied Greek, one Latin and one German. All the students had exercises in declamation and composition.

Public examinations of the students were held in the church in Zelienople and they gave a good account of themselves. Bassler then proceeded to tell the synod that because of his ill health he was not able to continue the work of the academy. He also referred with characteristic modesty to his want of ability.

At the same convention in Greensburg a group from Leechburg petitioned the synod that the academy be moved to that town. It is quite evident now, as we look back at the course of education in the synod, that the question of location was to be a vexing one for many decades to come. Doubtless there were many local interests that came into the picture. Each community felt that the work could be better carried forward from its particular center.

Gottlieb Bassler was at least for the time encouraged to stay on as principal of the academy. "The Missionary" of April 1848

contains a note by the editor describing his visit to the Academy. "We are much gratified," he wrote, "to witness the president of this Synodical School. About twenty Students have been in attendance during the present session. No less than eight of these have the ministry in view." In June of the same year Passavant had another opportunity to visit the school. He notes that Mr. W. P. Ruthrauf who had just graduated from Jefferson College would be assistant to Principal Bassler. In this same article we are told that a Boarding House had been secured where students could board for from seventy five cents to a dollar a week. They could get board in families for from a dollar and half to two dollars a week. The tuition cost at this time was from three to five dollars a session of three months. The cost would depend on the curriculum pursued.

In "The Missionary" there are many articles on the general subject of education. These articles emphasize particularly the stress which Martin Luther placed on the subject. Articles appear on Wittenberg College, Pennsylvania College (now Gettysburg College) and Jefferson College, the school from which Passavant himself was graduated.

At the Leechburg meeting of synod in 1847 President M. J. Steck had to counsel the members that "in the final location of the academy we have need of much grace, wisdom, forbearance and love . . . God grant that wherever the institution is finally located, we may all rally around it and give it our cordial approbation and undivided support." The decision was then made to move the institution to Greensburg.

At the 1848 meeting of synod the committee reported that Pastor Bassler, who was then serving three congregations as well as acting as principal of the academy in Zelienople, resigned. Of the two hundred dollars that he had been promised at the previous meeting of synod only sixty five had been paid. An agent had been appointed to raise money for the new academy in Greensburg,

but meeting with very little success, he had resigned. Henry Ziegler, the Missionary President, was then commissioned to raise money for the new academy. His efforts proved hardly more successful.

The Muhlenberg Collegiate Institute

In the fall of 1848 the new institution opened under a new name. It was called The Muhlenberg Collegiate Institute. The first session opened with eight students, but before the session was over twenty seven were enrolled. "The number will probably increase to sixty before the beginning of the summer session." Wm. P. Ruthrauf who had assisted Bassler in Zelienople took over the teaching duties. His remuneration would be the tuition which the students would pay. The trustees offered him an annual stipend of three hundred and twenty five dollars, but he preferred the other arrangement. Even at this time the synod still owed Bassler ninety one dollars which was ordered paid by borrowing the necessary money. As soon as two thousand dollars could be raised a building for the academy was to be erected. In the meantime the Bunker Hill House was rented.

The Institute had a Female Department, a rather advanced idea for the time. Co-education was not as popular as it has since become. "The Missionary" of May 1849 carries a report on the public examination held for the Female Department. This was held two weeks before the examination for the men. "The exercises," says "The Missionary" account, "were protracted for seven hours, with an hour's intermission at noon, and yet there were none who appeared wearied. The young ladies were examined in the various studies to which they had been attending during the winter and showed most conclusively that their time had been well spent . . ."

Encouraging as many of the reports were regarding the work of the academy its short life in Greensburg was a difficult one. William P. Ruthrauf, at the end of the first year, decided to give

up teaching and go into the ministry. The principal, Brother Eyster, resigned before the first full year was out. Deficits in operating were apparent, and the money for the proposed new building was not forthcoming. However, these difficulties might have been met had it not been for the death of Michael John Steck, the forceful president of the new synod and the leader of the Westmoreland churches. Upon his death the Westmoreland churches withdrew from the synod and this closed the Muhlenberg Collegiate Institute. The synod was still clearing up indebtedness on this institution as late as 1852. The lot was sold for seven hundred and ninety five dollars and applied to a debt of eight hundred and forty four dollars and fifty six cents. In 1854 the remains of the library were removed to the Orphan's Home in Zelienople.

Another Try in Zelienople

The synod did not get itself involved in education again for some time. In 1856 at its convention in Zelienople it was announced that the Connoquenessing Academy would be reopened. "The Missionary" of April 17, 1856 ran the following advertisement which was continued in issue after issue.

> Connoquenessing Academy
>
> The exercises of this institution will be resumed on the 1st Monday of May in the village of Zelienople, Butler Co., Pa. under new arrangements. The services of Mr. Josiah R. Titzel, a graduate of Pennsylvania College, have been secured, who will devote his entire time and attention to the instruction of the students in which he will be assisted by Rev. G. Bassler and J. G. Hollis, Esq., of the Orphans Farm School. Terms of tuition moderate and board at reasonable rates easily procured. It is earnestly hoped that those applying for admission will do so without delay.
>
> Letters of inquiry can be addressed to either of the undersigned.
>
> W. A. Passavant
> G. Bassler, J. G. Hollis

Costs at the revived Academy were similar to those that prevailed ten years earlier. First grade tuition was three dollars a

quarter; second grade, four. Those taking Latin, Greek, German and Mathematics would pay six; French was five, and Music and Piano were eight dollars. The board was still from a dollar and a half to two dollars per week.

In 1857 Passavant was again beating the bushes for money to operate the re-opened Connoquenessing Academy. In a hitherto unpublished letter from Passavant to his friend J. G. Muntz we learn a great deal about this revived educational institution. Passavant told Muntz that he bought the Bishop house in Zelienople for twelve hundred and fifty dollars. This house had five rooms downstairs and five upstairs. The first floor rooms would be used as class rooms and the upstairs would house about ten students who would board in a club or find board in the vicinity.

The purpose of the letter, dated February 7, 1857, was to solicit a contribution from Muntz. Six hundred and fifty of the twelve hundred and fifty on the house was unpaid and the obligations would have to be met by April 1. Christian Buhl, Passavant stated, had made a contribution of one hundred dollars. Passavant himself pledged another hundred though he did not know where it would come from.

By this time Passavant had become quite disillusioned with the synod's ability to keep an academy going. In his concluding paragraph in the Muntz' letter he states: "It is our purpose to have a board of trustees appointed in order to manage the entire affairs of the academy instead of giving it into the hands of the synod. They strangled it once, but they shall do it no more."

Other Sporadic Adventures in Education

But the course of education was not to go evenly. In 1859 a committee headed by W. A. Passavant reported that George Kribbs and John Bower of Clarion county requested that the

synod give serious thought to establishing an academy near Salem Church, Clarion county. This proposal resulted in a resolution that "this Synod regards the establishment of a good Academy under its supervision, at a suitable location in the Northern Conference, as highly desirable and necessary to the proper education of the sons and daughters of our people."

The question of an academy in the Northern Conference came up again at the meeting of synod in 1860, but no report by the committee to which it was referred is printed. In 1861, however, the examining committee of the Ministerium session of synod reported on David McKee who was "still principal of the academy in Leechburg." When he became principal of this academy or exactly when the academy was started is not a matter of record. This was not a synodical project but an effort of the churches of Leechburg and the vicinity. In 1863 we learn that "Synod has heard with great pleasure, that the members of the Lutheran Church of Leechburg and vicinity have established an academy in their midst, and that we congratulate them upon their eminent success, and bid them God speed in this laudable enterprise." In 1864 a visiting committee reported to synod what they learned about the Leechburg institution, "on the occasion of its first annual exhibition." This committee found that a "substantial and somewhat commodious Academy building has been erected at the cost of $3,500." This building was furnished "to some extent with necessary appliances." The faculty consisted of one female and two male teachers who took care of a hundred and twenty five students. Twenty five of these students were engaged in the study of ancient languages, eighty in the study of "higher English branches." The school was then commended to the people of the community and of the church.

In October 1865 a committee again visited the Leechburg Institute. Total enrollment was ninety five with forty of them men. The committee recommended that "this Synod continue its active

interest in this institution, and commend it cordially to the parents and guardians within its bounds." In 1866 the visiting committee found the "exhibitions of the Hemans and Philomathean Literary Societies . . . very creditable to both pupils and teachers . . ." The work was still being carried on by three teachers — Professors S. F. Breckenridge and David McKee and Miss Isa S. McCreery. A hundred and thirty students were in attendance during the year.

During this same year, 1866, it was "Resolved, That a committee be appointed by this Synod to confer with the Trustees of the Leechburg Institute, in regard to some method of co-operation by which this Synod will be represented in that Institution." But at the fateful meeting in Greenville in 1867 that committee reported that "after authority had been given by the Congregation to the Trustees to make the necessary changes in the charter, difficulties of a very painful nature occurred in the congregation which, for the time being, prevented the proposed conference." The difficulties referred to were relative to the suspension of Mr. David Kuhns by the Church Council, a matter which divided the congregation, and after the split between the General Council and the General Synod in Greenville resulted in a protracted lawsuit. According to Ellis Burgess the school at Leechburg remained in existence until 1887. Also, according to Burgess, A. C. Ehrenfeld established in Worthington an academy similar to the one in Leechburg. There is no reference to this academy in the minutes of synod or in the columns of "The Missionary."

In 1865, however, the synod seemed on the road to getting the problem of a synodical educational institution settled. A. Louis Thiel of Pittsburgh placed in the hands of Pastor Wenzel the sum of four thousand five hundred dollars. This money Pastor Wenzel turned over to W. A. Passavant. Passavant regarded this money as the answer to his prayers for synodical education. A Water Cure Sanitarium in Phillipsburg (now Monaca) had been advertising regularly in the pages of "The Missionary." This

building Passavant secured so that Thiel Hall could be opened in the fall of 1866. The story of Thiel College and its later development in the town of Greenville will be taken up in another section of this history.

The work of education in the early years of the synod was not confined to supporting institutions, first in Zelienople and then in Greensburg, but it consisted to an even larger degree in giving outright grants of money to young men who wished to enter the ministry. These grants in aid were made annually from an Educational Fund, and the men usually attended Pennsylvania College at Gettysburg or the Theological Seminary there. Occasionally aid was given to someone attending Wittenberg, though the Gettysburg institutions supplied most of the training for ministers. The synodical institutes were merely stepping stones to these institutions of higher learning.

From 1845 to 1867 twenty six men received aid from the Educational Fund of the synod. During these years the sum of seven thousand eight hundred and fifty one dollars was raised and expended in the interests of the educated clergy.

A Minimum of Social Concern

In general it would appear that the Pittsburgh Synod from 1845 to 1867 was rather exclusively religious in its interests and concerns. The minutes of synod and the pages of "The Missionary" show an amazing lack of social relevance in their religious outlook. During the years, when the country was facing the shocking growth of predatory wealth, when slavery and sessesion were giant problems the churches in western Pennsylvania had little or nothing to say about these larger issues. In 1861, when the land was in the commotion of civil war, President Passavant, in his report said: "While in some portions of our land, congregations have been scattered and churches turned into barracks for the soldiery, the peace of our sanctuaries has not been disturbed by the thunder of war, nor

have any dared to molest or make us afraid." Early in the struggle the synod, lest it be thought to be in sympathy with slavery because of the General Synod's sympathy with the movement, went on record as opposing the institution. However, there was no attempt to understand the implications of the institution of slavery; there was furthermore no attempt to study means and methods of making the Christian position effective in action.

When in 1865 the synod met in Wheeling, West Virginia President L. M. Kuhns took cognizance of the struggle and of the assassination of President Lincoln. Pastor Kuhns does not seem to be concerned with binding up the nation's wounds but in tramping out treason.

> Treason stalked abroad defiantly through the land, and the fate of our beloved country hung trembling in the balance. Political strife stirred up animosities in the church and threatened the dismemberment of many of our congregations, and we could only walk by faith not by sight. But truly the Lord hath done great things for us, whereof we are glad. Treason has been signally rebuked, the rebellion crushed, its armies scattered, its leaders imprisoned, and the country saved. The demon of discord has been driven from most of the churches, and comparative peace, order and harmony prevail among us. The work of the church has been steadily carried forward, and the labors of our ministry rewarded with encouraging success . . . But this joy has not been uninterrupted and free from sorrow. The startling intelligence that their Chief Magistrate had fallen by the hand of an assassin, fell suddenly upon the ears of a rejoicing people, and filled the nation with unaffected sorrow, and sent up to God a bitter and almost universal wail of anguish.

A committee of three made up of W. A. Passavant, J. N. Fishburn, and G. W. Stoner were asked to draw up a paper on the state of the country and the duties of Christian citizens. We quote the part dealing particularly with the death of Lincoln and the attitude of the men toward slavery:

> That in the assassination of Abraham Lincoln, the late and revered President of the United States in the very hour of the nation's triumph we recognize not only an atrocious crime, be-

> gotten of treason and rebellion but a potent reason to cease from man, whose breath is in his nostrils, and trust alone in the living God for the great interests of law and government of justice and liberty which are committed to our charge as a nation.
>
> That holding as we do, that slavery as it existed in the Southern States and upheld under the color of the law, was a sin against man, this Synod expresses its devout thankfulness to God at the breaking up of this accursed system of iniquity, and at the proclamation of liberty throughout the land to all the inhabitants thereof. And we, at the same time, pledge ourselves to use our influence in every proper way, that full justice be done to our colored brethren, who have so long been the victims of this most unchristian oppression.

Passavant, of course, was most active during the Civil War. He visited camps and hospitals. Some of the deaconesses from the Infirmary were appointed to work under Miss Dorothy L. Dix, the Florence Nightingale of the war. G. H. Gerberding commented: "His heart was overflowing with sympathy for the poor soldiers. Especially did he long to do his part to save them from the hardships, temptations and demoralizations incident to the camp, the march, the bivouac, the battlefield, the barracks and the hospital."

In dealing with the causes of the war Passavant soared to very high levels of abstraction:

> Our great danger was the complete going down of moral principles. We were becoming a nation of materialists. Virtue was at a discount. Patriotism had degenerated into party spirit. Nobility of soul was sinking under the influence of soft and luxurious age . . . Then God spoke, and the voice of His thunder started us from our sleep. The mighty spell was broken. The world was as a cloud passing beneath men's feet. Principle, right, patriotism, these remained, and shone an unwonted luster.

This statement of the committee was received and unanimously adopted. It expresses quite strongly and sincerely a hatred of slavery and treason. One finds it difficult to understand why little cognizance was taken of the evil through the long period of its reign in the United States.

On the Evil Effects of Drink

The synod often took notice of intemperance and the evil effects of intoxicating drinks. In 1861 their disapproval took this form: "Inasmuch as intemperance in the use of intoxicating liquors is a great and prevailing evil in our land, annually destroying thousands of victims; and inasmuch as this evil seems to be on the increase especially in the use of lager beer and similar beverages," the synod testified that this was a practice condemned by Holy Scripture. They exhorted all ministers to preach a "strict temperance."

In September 1848 "The Missionary" lamented the fact that all churches were not equipped with communion vessels. It seems that some churches were using liquor bottles as chalices. "These villainous whisky bottles have too long defiled the sanctuary of God. They should be instantly abolished." On several occasions, when assisting at the celebration of the Holy Supper in country churches "it was with difficulty we could resist the temptation to dash them from the communion table to the earth."

"Churches who suffer their altars to be polluted by the emblems of misery and damnation, are utterly inexcusable."

Passavant ran two front page articles in "The Missionary" "Should Churches Discipline their Members for Making and Vending Ardent Spirits as a Beverage?" He also ran an article on Luther's condemnation of intemperance. He also cited the fifteenth verse of the second chapter of Habakkuk as a guide to Christian example: "Woe to him who makes his neighbors drink of the cup of his wrath, and makes them drunk to gaze on their shame."

The synod in 1854 by unanimous vote censured the United States Senate for the assumption of arbitrary authority. "Resolved," read the resolution, "That the attempt upon the part of the Senate of the United States, at its present session, virtually to deny to

the clergymen of the country, the right to petition and remonstrance, is an assumption of arbitrary power not conferred by the Constitution, by the laws of Congress, or the usages of deliberative bodies, but in direct hostility to the liberties of every free citizen."

These instances, where the synod concerned itself with social questions, were exceptional. Generally the world of the church and its eleemosynary institutions is separate from the large context of society. Curiously, their pietism sometimes took a strange form, as in their hostility to the theatre which is reminiscent of the English Puritans in the sevententh century. "O That Theatre," is the title of an article in "The Missionary." Then follows the story of a young man lamented by his mother because he had been ruined. "O that Theatre!" she says in the end. "He was a virtuous, kind youth, till the Theatre proved his ruin." This hostility to the theatre was to carry on after 1867 particularly in the General Synod branch of the church.

This early church body did not practice an exclusiveness which has often been charged against the Lutheran Church, particularly against the nationalistic elements in the church. When in 1846 they were asked to send a representative to The Christian Alliance, Passavant was selected as the delegate and given a letter expressing the attitude of the synod toward this ecumenical movement. "As a Synod we look upon the selfishness, cold-heartedness, and sectarian spirit which have so long existed between different Christian denominations, as calculated very much to injure the spirituality, and cripple the energies of the church of Jesus Christ."

The Widows' Fund and Pastors' Salaries

At the annual meeting in 1863 the synod created "a fund for the relief of the widows of our deceased pastors" which fund was also to be used for "their orphan children and our disabled and superannuated ministers." This Fund was called "The Fund for Widows and Disabled Pastors." This was a beginning, though

not a very auspicious one. The 1864 Parochial Report showed three contributions to this Fund totalling forty seven dollars. By 1867 the Fund had only eighty four dollars and fifty two cents in it. As early as 1852 a Widows' Fund had been adopted by the synod which did not include disabled or superannuated ministers. However, there is no separate account of this Fund in the annual Parochial Report of the Treasurer.

The synod, as a body, was not unmindful of the fact that many of its ministers were receiving inadequate remuneration for their work, and were not provided with proper parsonages. In 1854 a special committee noted that "it is a notorious fact, that many of our ministers do not receive a sufficient support." The report goes on to say that "no minister is bound to labor for a people who are able to give him sufficient support, but refuse or neglect to do so." In the Appendix to the minutes of that year there is a report on this special committee which was intended to bring this urgent problem before church councils and congregations.

A Summary of Growth and Accomplishment 1845 to 1867

The synod showed remarkable growth during its first twenty two years. From eight pastors in 1845 it grew to sixty seven in 1867. From two thousand two hundred and fifty five members it grew to ten thousand four hundred and eighty three. Its total contributions fluctuated through the years. From $10,082 in 1846 it dropped to a low of $4,813 in 1850; then to a high of $62,334 in 1865.

What Gottlieb Bassler said at the fifteenth anniversary of the synod could well be said at the end of its twenty second year: "What God has since wrought for us and through us . . . the congregations and missions which God has committed to us, the houses of worship erected, the Institutions established in the midst of us, the paper published in our bounds, the influence we now wield, etc., we must exclaim "What hath God wrought."

CHAPTER IV
Controversy and Schism

The Long Foreground to the Synodical Cleavage

The dramatic and tragic incident in the history of the Pittsburgh Synod which was enacted in the church of the Holy Trinity in Greenville, Pennsylvania in October 1867 cannot be understood as an isolated incident. It was an episode in a larger drama that had a long foreground in the history of the General Synod. It is even accurate to say that some of the roots of this tree of discord went even deeper than the General Synod itself.

It must be remembered that the Lutheran Church in America grew from congregation to synodical conference thence to the larger body which in the early years of the 19th century became the General Synod. This was all achieved on a voluntary basis, and the development was slow. The Mother Synod of the Lutheran church in this country is the Ministerium of Pennsylvania which was formally organized in 1748. Other synods came into being later in other territories: the Synod of New York in 1786, the Synod of North Carolina in 1803, the joint Synod of Ohio in 1818, and the Synod of Maryland and Virginia in 1820.

Within these separate synods there were men who thought it would be good to band the individual synods together into a merged General Synod, channeling the work of the Lutheran church into one stream. The advantages of this kind of organization were obvious. It was the Mother Synod, the Ministerium of Pennsylvania, that took the lead in forming just such a larger

body. In Harrisburg they mapped a preliminary plan for the union. They then called a meeting of delegates from the above mentioned synods in Hagerstown, Maryland, October 22, 1820. Representatives came from all the synods except from the Joint Synod of Ohio. This was the beginning of the General Synod which held its first meeting in 1820.

But the General Synod did not at first prosper. The Ministerium which had been instrumental in starting the larger body withdrew almost at once and did not return to its own creation until 1853. The New York Synod likewise withdrew and did not reunite with the larger body until 1837. It is important to note at the very outset that the purposes of the General Synod were primarily practical and not confessional. The organization had been effected to carry on the practical matters of church work rather than hold to a single orthodox confession. Because of this fact the confessional basis of the General Synod was left purposely vague. A strict confessional basis would have been, the organizers thought, a deterrent to union. Many of the individual synods would have stood aloof from such a union. However, it was to prove evident that most of the later difficulties would stem from the very vagueness of this confessional basis.

Though the growth of the General Synod was at first slow, it eventually took on most impressive proportions. Ten years after it was organized there were only three synodical bodies associated with it; after twenty years, in 1840, there were seven; in 1850 sixteen; and in 1860 twenty six. Such was the rapid growth after the mid-century.

The Effect of 18th Century Rationalism

To understand more fully the latitudinarianism of the General Synod one needs to examine what had been happening to the Lutheran Church both in America and in Europe at the close of the eighteenth century. This was the age of Pope's *Essay on Man*

and Thomas Paine's *The Age of Reason*. It was the age that had fostered Deism and similar rationalistic religions. The Lutheran Church was not left untouched by these trends of the time. Latitudinarianism and syncretism crept into the Lutheran Church. The faith of the fathers like Henry Melchior Muhlenberg, who died in 1787, had been watered down so as to give offence to no one. There was a tendency toward harmony with all other bodies, non-Lutheran as well as Lutheran.*

The Ministerium in 1792 made no reference to the Confessions of the Lutheran Church in its constitution. This, it became apparent later, was one of the signs of breakdown. At about the same time the New York Synod refused to establish a Lutheran Church in a particular area, because an Episcopal Church was already established there. The similarities of the two churches made it unnecessary, they felt, to bring in another church. The close relationship between the Reformed Church and the Lutheran Church in Pennsylvania is well known. Many joint churches were established, very few of which are still in existence. But back in 1819 they went so far as to suggest that the two denominations have a joint seminary. In 1882 the movement went even further. It was proposed that there be a union of the two churches. Still another instance of this harmony that tended to blur the edges of confessional difference occurred in the New York Synod, under the leadership of Dr. Quitman, when new hymn books as well as new catechisms began to appear.

In Germany the same thing was happening. The Lutheran and Reformed groups had come together in the official church of Prussia. To this, of course, there were protests. Claus Harms uttered his classic remonstrance on this occasion: "That poor handmaid, our Lutheran Church, is to be made rich by a marriage;

* Adolph Spaeth *Charles Porterfield Krauth*, The Christian Literature Company, New York, 1898, VOL. I. Throughout this chapter indebtedness to Adolph Spaeth and to the writings of C. P. Krath is considerable.

Do not perform the act over Luther's bones. They might be quickened into life."

But, in the three hundredth anniversary of the Reformation in 1817 there was a movement back to the distinctive confessional basis of the Lutheran Church as it had been established by the Reformation. This protest against the forces of rationalism that had taken over the church resulted, in some instances, in a strong cleavage between Confessional Lutherans and Unionists.

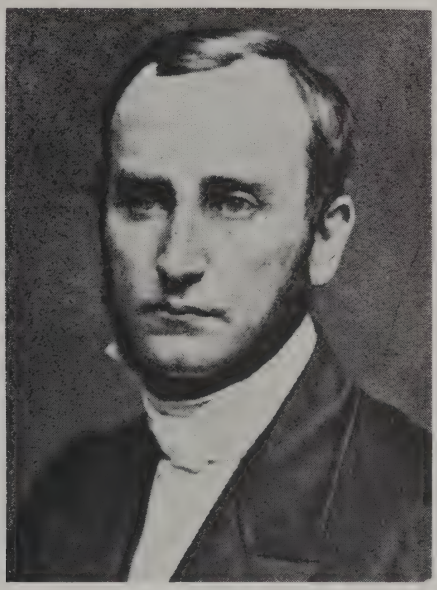
The same kind of unionistic movement existed in America. The Ministerium of Pennsylvania benevolently invited such groups as the Moravians, the Reformed, and the Episcopalians to join them in celebrating the three hundredth anniversary of the Reformation. In the City of New York, Adolph Spaeth says, Frederick Christian Schaeffer, "having kept the jubilee in the morning with his own congregation, delivered an English discourse in the afternoon in St. Paul's Episcopal Church."

Within the General Synod from the beginning, we have been trying to point out, were two generally irreconcilable groups: the unionists, latitudinarians, and syncretists on the one hand and the German Confessional Lutherans who prescribed to the Augsburg Confession on the other hand. The first group thought they had a real advantage over the other group because they entitled their brand of Lutheranism "American," while they labeled the other group "Foreign." The connotation of the two terms, of course, slanted the difference in favor of the former group.

Charles Porterfield Krauth and Benjamin Kurtz

Charles Porterfield Krauth described the situation in the General Synod in these words: "There were men who profaned the pulpits and professorial chairs, under the name of Lutherans, who were infidels — hardly disguising their real character, and from these men, down to a sober negativism, were men who deviated in various degrees from the faith of the Church."

Through the years, prior to the formation of the General Council, there was a tug between these two forces. One of the earliest of Lutheran papers, "The Lutheran Observer," under the vitriolic editorship of Benjamin Kurtz, championed the American



The Rev. Charles Porterfield Krauth, D. D., LL. D.

wing of the church while Charles Porterfield Krauth became the spokesman, often in the pages of "The Lutheran and Missionary," for confessional Lutherans.

C. P. Krauth took the position that there could be no such thing as an American Lutheran Church. "There is but one Lutheran Church in the world; and, if we do not belong to it, we do not belong to the Lutheran Church at all." In the same place he wrote: "The witness of our Church to her faith is given in the Augsburg Confession; if she has witnessed to falsehood and error, her name and her life must be the penalty of her error."

S S. Schmucker and the Definite Platform

The issues of the smoldering conflict within the General Synod came to a more definite focus in September 1855, when Dr.

Samuel S. Schmucker, President of Gettysburg Theological Seminary and a friend of Benjamin Kurtz, mailed out his little pamphlet of forty pages known as The Definite Platform. Dr. Schmucker wanted the ministers to discuss this work in the smaller conferences before it came before the General Synod itself. The proponents of The Definite Platform considered it a statement of the American Lutheran position on the symbolic books of the church. It was offered as "a more specific expression of the General Synod's doctrinal basis being surrounded by German Churches (The Ministerium, it will be remembered, re-entered the General Synod in 1853) which profess the entire mass of former symbols."

The Augsburg Confession, Schmucker held, contained approval of the ceremony of the mass which, he said, Lutherans could not accept; it approved of private confession and absolution; it denied that there was any divine obligation to keep the Christian sabbath; it assured us of baptismal regeneration; and it preached the doctrine of the real presence. These five "errors" in the Augsburg Confession, Schmucker pointed out, are not subscribed to by Lutherans.

Naturally the forty page pamphlet created a storm of protest. Those who were for it thought that here at last was a platform on which American Lutherans could get together; those who opposed it condemned it as heretical. The East Pennsylvania Synod, when it met in Lebanon in 1855 rejected it with emphasis. Dr. William J. Mann, pastor of St. Michael's and Zion's churches in Philadelphia, wrote a strongly worded answer to Schmucker's statements.

There followed this controversy an attempt to pour oil on troubled waters. An agreement was drawn up called "The Pacific Overture," which would bind the signers to refrain from any controversy in the press over the Platform. It was hoped that, by this, some kind of peace could be restored among the members of the General Synod. Dr. Schmucker himself signed the Overture.

Dr. H. I. Schmidt of New York, in a letter to Charles Philip Krauth, stated that he would not be a party to the peace which the Overture attempted to bring about. He went so far as to accuse Schmucker of getting up the Overture because the Platform did not have the effect he thought it would have. "He saw," wrote Dr. Schmidt, "that he had raised a conflagration that was very likely to burn him up."

Charles Philip Krauth to whom Dr. Schmidt was writing, had himself signed the Overture. Though a colleague of Schmucker's at the Gettysburg Seminary, Dr. Krauth had come out against the Platform. He was not a man who liked controversy; he preferred peace, and he thought that by signing the Overture something could be saved in this heated difference that was promising to blow the church apart. At this time, too, the son, Charles Porterfield Krauth, was as conciliatory as his father.

This conciliatory attitude of young Charles Porterfield Krauth is an important point, because some of the conciliatory articles which appeared in "The Missionary" can be understood only in the light of the hopes of ultimate peace which Dr. Krauth had at this time. Ellis Burgess, for example, finds it difficult to understand the relation of Dr. Krauth in 1856 and the Dr. Krauth of 1866, because there is an entirely changed attitude toward the General Synod. Dr. Krauth himself described his writings in 1856 as "immature." "Well meant, but full of inconsistencies brought about by the struggle between influences of education and the incoming, but yet imperfectly developed, Power of a truly consistent Lutheranism."

It should be clear by this time that the crisis in the General Synod was a long time in coming. Some of the seeds of discord, we have tried to indicate, were sown even before the General Synod was organized in 1820. The differences were honest differences of opinion. Though at times tempers flared and though at times ill

considered words were spoken, the controversy, on the whole, was carried on with credit to both sides.

The 1864 convention of the General Synod held in York, Pennsylvania brought action into the long debate. Dr. Benjamin Kurtz, the editor of "The Lutheran Observer," was president of the General Synod at the time, but he was unable to attend the convention because of illness. Dr. Kurtz had appointed Dr. S. Sprecher of Springfield, Ohio to preside pro tem. The issue that precipitated the crisis was the admission of the Franckean Synod of New York into the General Synod. The Franckean Synod had never accepted the Augsburg Confession, and yet, after much debate, it was admitted into the larger body on condition that it later accept the Confessions of the Lutheran Church. The delegates from the Ministerium were so incensed that they withdrew in a body from the convention. When the Ministerium held its next meeting the action of the delegates in walking out of the General Synod meeting was supported. This was the beginning of the crisis.

Fort Wayne and the Ministerium

When two years later the General Synod met in Fort Wayne, Indiana, Dr. Sprecher who was now the permanent president of the body, refused to accept the credentials of the delegates from the Ministerium, because they had walked out of the York Convention. Sprecher's action was upheld by the members of the synod. Having walked out at York because of what they called the outrage of admitting the Franckean Synod, they should have stayed out.

There was, however, at the Fort Wayne convention an attempt to placate the conservatives by accepting the same profession which the Pittsburgh Synod had accepted in 1856, the Fundamental Principles of Faith and Church Polity, drawn up by Charles Porterfield Krauth. But the peace did not last. Four of the synods

affiliated with the General Synod refused to go along with the amendment to the General Synod's position taken at Fort Wayne.

Formation of the General Council

The Ministerium next moved to create a new General Lutheran body. Delegates from other synods were invited to a meeting in Trinity Church, Reading, December 11 - 14, 1866. Delegates from the following synods were present at this Reading meeting; Ministerium, the three Synods of Ohio, Wisconsin, Michigan, Pittsburgh, Minnesota, Iowa, Missouri, Canada, New York, and the Norwegian Synod. Gottlieb Bassler of the Pittsburgh Synod was elected president of the body that was to become the General Council of the Evangelical Lutheran Church.

The first convention of the General Council was held in the very church in which the break had occurred in 1866, the Church of the Holy Trinity at Fort Wayne, Indiana. The time was the three hundred and fiftieth anniversary of Luther's nailing the ninety five theses on the door of the Wittenberg Church. It was the twentieth of November.

The difficulties that confronted the new organization were many and apparent. In his opening sermon Charles Porterfield Krauth observed: "The first difficulty of the General Council arises from *the largeness of its scope*. Our ideal is a Council embracing every Lutheran of the millions who speak German, Danish, Swedish, and English, all genuine Evangelical Lutheran Synods in the States and the Canadas. Comparatively easy would be our work, were we confined to one country, tongue, or nationality."

Greenville, Pennsylvania, 1867

All this is general foreground to what took place within the Pittsburgh Synod, when it met in Greenville at the Church of the Holy Trinity, October 1867. Every man who attended that con-

vention knew what had taken place in Fort Wayne. They had heard and read about the differences that plagued the General Synod for more than a decade prior to this meeting. There were within the clergy friends of The Definite Platform and enemies of The Definite Platform. There were those who liked the writings of Benjamin Kurtz in "The Lutheran Observer" and there were those who did not. Most of the men had taken sides in the controversy and, through the years, they had developed a point of view. Good and honest men have always found it difficult to agree on how high a price should be paid for unionism. At any rate the action taken in Greenville was not sudden; it was feared by both parties, though neither party knew how far the other would go in its opposition.

Gottlieb Bassler, President of the Pittsburgh Synod, opened his report with words that have particularly significant meaning in the light of the background just given. He is referring to the meeting held in Reading, where the basis of the General Council was drawn up. President Bassler is calling upon the Pittsburgh Synod to join the other eight bodies who had already come into the fold of the General Council.

> The past year has been an eventful one. Fear within and fightings without . . . We have been cast down, but not destroyed . . .
>
> The great work of uniting all the truly Lutheran Synods has been slowly but surely progressing. The call to a Convention was promptly heeded, and the Convention was a complete success . . . The Basis adopted is truly Lutheran, and has not been successfully asailed . . .
>
> The Fundamental Principles of Faith and Church Polity, and also the Constitution prepared by the Committee appointed for this purpose by the Convention in Reading, are hereby submitted for examination and action according to arrangement made at said Convention.

Relation of Pittsburgh Synod to the General Synod

It must be remembered that the Pittsburgh Synod was not from the beginning affiliated with the General Synod. More than

one attempt had been made to bring the synod into the general body, but these attempts had failed. In 1847 the attempt was made, and after being debated in three successive sessions of the synod was rejected, many objecting on doctrinal grounds.

When another attempt was made in 1851, objections had diminished somewhat, but the motion to unite was not carried. "The objection on the ground of the General Synod's doctrinal basis was waived by those who had previously objected on this account." But there were other objections. "It was urged that it would cause distractions and divisions in some of our churches. . . . The objection mainly urged was that the General Synod was identified with slavery; that delegates being slaveholders are admitted as members and that we by uniting become implicated in the sin of slavery." The vote, however, became closer and closer as the matter was repeatedly brought up. Every new pastor who came into the synod was sounded out to see how he stood on the question of union with the General Synod.

Eleven years prior to the Greenville meeting of 1867 the synod, then in session in Zelienople, had adopted a Resolution drawn up by Charles Porterfield Krauth called the Testimony of the Synod of Pittsburgh. This Testimony was the Pittsburgh Synod's answer to Schmucker's Definite Platform. These principles embodied in the Testimony, we have seen, were adopted by the General Synod at Fort Wayne as a consiliatory gesture.

In the Testimony Dr. Krauth takes note of the agitation to change the Augsburg Confession; he recognizes the danger of internal conflict: In the face of these dangers the synod has an obligation to declare itself and to define its position. The "errors" specified by Dr. Schmucker are singled out and answered in the following resolution:

> Resolved, That while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant

> rejects the Romish doctrine of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation, rejects the Mass and all ceremonies distinctive of the Mass, denies any power in the sacraments as an *opus operatum* or that the blessings of baptism and the Lord's Supper can be received without faith, rejects Auricular Confession and priestly absolution, holds that there is no priesthood on earth except that of all believers, and that God only can forgive sins, and maintains the sacred obligation of the Lord's day; and while we would with our whole heart reject any part of any confession which taught doctrines in conflict with our testimony, nevertheless before God and His Church we declare that in our judgement the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony and the holy Scriptures as regards the errors specified.

At this time Dr. Krauth thought that the "Augsburg Confession was the symbol of Lutheran catholicity; all other distinctive portions of the Book of Concord are symbols of Lutheran particularity."

This quotation is from Dr. Krauth's writing in 1856. Much of what was included in the article from which this quotation was taken Dr. Krauth himself later repudiated as immature. Certainly he later felt that much more stress needed to be placed on particularity. Dr. Burgess in his 1904 *History of the General Synod in Western Pennsylvania* sees the Testimony of the Pittsburgh Synod as a General Synod document outlining the General Synod's position. He believes that in this document Dr. Krauth is a strong defender of the General Synod. This is true, for at this time Dr. Krauth placed his hope for Lutheranism in the proper conduct of the General Synod. "The General Synod is the hope of our Church in this country. Under God hers is the only mediation now visible by which the scattered tribes of Israel in this land can be brought together into a compact, self-sustaining body."

While this was true at the time of writing, it was no longer true after the Fort Wayne Convention, or, for that matter, after

the York convention of 1864. After the Reading Convention, particularly, it was not true that the General Synod was the only mediation then visible by which the scattered tribes of Israel could be brought together. The change in Dr. Krauth's thinking resulted from the change that had taken place in the whole pattern of Lutheran organization after the Reading Convention of 1866.

Debate on Fundamental Principles

The debate in the Greenville Convention of the Pittsburgh Synod in October of 1867 centered around the adoption of Fundamental Principles of Faith and Church Polity, a document drafted by Charles Porterfield Krauth and adopted by the Reading Convention the previous December. In this document it was stated that the unity of any church is in the unity of doctrine and faith and sacraments. The unity of the Lutheran church depends on her abiding in the same faith that gives her her distinctive faith. That confession must be accepted without reservation. If this Confession is to be a real bond of union, it cannot be accepted by individual interpretation. It must be accepted in its own true and original sense. The one provision that offended many who read this document was the statement that people who accepted this confession must not only use the same words, but they must mean the same thing by the words.

This is a summary of what the Pittsburgh Synod at Greenville was asked to subscribe to. The vote for its adoption was sixty two for and twenty two against. Thirty seven ministers said yes and thirteen voted no.

The minority group would not accept the rule of the majority. They refused to remain in the convention, because they felt that an acceptance of this document would compromise their faith. Ten of the thirteen ministers who voted against acceptance drew up the following request which they presented to the synod.

Whereas, The majority of this Convention of the Pittsburgh Synod have adopted "The Fundamental Principles of Faith" proposed by the Convention held in Reading, December 12, 13, 14th, 1866, which "Principles" we believe to be in conflict with the doctrinal postion of this Synod as stated in the Preamble of the Constitution; with the "Testimony of the Pittsburgh Synod" adopted at Zelienople; with the great principles of liberty respecting all human authority in matters of faith as established by Luther and the great Reformation of the sixteenth century; with the true spirit of the Lutheran Church, and with the Constitution of this Synod (Art. 13, Sec. 2):

Therefore, we, the undersigned, adhering to the original doctrinal position and Constitution of this Synod, impelled by the fear of God, and by an imperative conviction of duty, respectfull beg leave to withdraw from this Convention of the Synod, leaving it to the guidance of our Heavenly Father to determine in the future what course to pursue.

The ministers who signed this petition of the minority were S. B. Barnitz, A. S. Miller, A. M. Strauss, S. F. Breckenridge, J. Wright, J. G. Goettman. G. F. Ehrenfeld, W. E. Crebs, J. H. W. Stuckenburg, H. Gathers. The lay delegates who put their names to the petition were H. K. Amsler, David Gibson, J. C. Smith, Jacob Hahn, Jno. L. Kennedy, Peter Graff, and George Kribbs.

All the men who voted against the "Principles" did not sign the protest letter. Pastors A. Earnest, D. McKee, and E. F. Giese did not sign the letter, though they voted with the minority.

The committee to whom this letter from the minority was referred denied these delegates the right to withdraw. When the committee took this action, the minority group merely struck from their petition the words "beg leave." By so doing the petition ceased to be a request and became an ultimatum. After serving this notice on the convention, the men retired to the office of a Greenville doctor, Dr. Martin, where they held a consultation. An invitation was tendered them from Rev. J. W. Schwartz of Worthington, to meet next December in his church to determine what further action should be taken.

An attempt has been made in this chapter to show that the break in the Pittsburgh Synod was by no means a local phenomenon, though, of course, many other synods did not experience this break. Their bodies, such as the Ministerium, went over entirely to the General Council. What a more conciliatory attitude on the part of the majority might have salvaged at this critical juncture will never be known. But tempers were short and patience was thinned.

The Aftermath

The break did not end with the convention of synod in Greenville. It was carried back to the congregations and to the communities. Thirty seven years after the break, in 1904, Ellis Burgess, a strong advocate of the General Synod group, could write.

> And thus the curtain falls upon one of the saddest scenes in the history of the Pittsburgh Synod. A breach was made in the Evangelical Lutheran Church of western Pennsylvania that has not been healed even to the present day. Altars are still arrayed against altars in spite of the efforts of the peace-makers, and the scenes of Greenville are repeated on a smaller scale in many communities. The responsibility for this sin must be laid where it belongs, namely, upon those who persisted in forcing a narrow and restricted type of Lutheranism upon a Synod that was organized and developed as a Synod of the largest Lutheran Liberties.

Dr. Burgess wrote that in 1904. By 1925, when the two synods had merged, he could see some good from the break. He was careful, too, to delete from his *Memorial History of the Pittsburgh Synod* 1925 statements such as the above. Being then president of the merged synod his tone is much more conciliatory. He observed that in order to carry on the controversy, the two sides had to become familiar with the teachings of Luther and the Augsburg Confession to a degree that would not have been otherwise necessary. The constituencies of both streams of the Pittsburgh Synod were much better informed than they would

otherwise have been. "While the synodical bodies," Burgess wrote in 1925, "were severely estranged for nearly half a century, they cultivated their common field with an intensity of purpose that might not have been so marked had they been united in one communion."

Finally, regardless of what good here and there may have come from the separation of these factions, history must record it as a great tragedy resulting in unchristian charges and counter charges. Even some of the right things were done for the wrong reasons.

CHAPTER V

The General Synod Branch 1867-1919

The First Meeting and the "Pastoral Address"

After the Greenville meeting of 1867 the two bodies of the Pittsburgh Synod went their respective ways. As had been planned in Dr. Martin's office in Greenville on October 15, 1867, the minority group, who did not favor the Fundamental Principles, met in Worthington on Wednesday, December 4, 1867 at two p. m. There were eleven clergymen present: the ten who had signed the letter of protest in Greenville and Rev. J. A. Earnest who had not been one of the signers.

One of the first actions of the new group was to compose a document known as the "Pastoral Address" in which would be set forth the reasons why they took the action which they had taken. The action in Greenville, they contended, had been in violation of the Constitution of the Pittsburgh Synod "which does not give binding authority to the symbols of the church." It was also pointed out that this was in conflict with the "Testimony" of the synod adopted in 1856 at Zelienople. That "Testimony" had agreed that "some parts of our noble Confession were received in different degrees by different brethren." Also it had stressed that "we resisted all efforts to sow dissensions among us on the ground of these minor differences." Since, therefore, the minority group considered its actions right, under the constitution and by the synodical action of 1856, it was determined that it, rather than the majority party, constituted the real and bona fide Pittsburgh Synod.

Points of Cleavage

There was a definite doctrinal cleavage between the two groups. Dr. Krauth's "Testimony" which the minority group stood by was no longer, after the passing of a decade, acceptable even to Dr. Krauth himself. It represented an effort to salvage something from the conflict within the General Synod, when the General Council did not exist to offer a haven of refuge. In the new constitution which the minority group later adopted the "Testimony" was to constitute the doctrinal basis of that body.

The point on which the two groups split most widely was the insistence that everyone was not only to use the same words, the words of the Augsburg Confession, but they were to mean the same thing by those words. The minority group felt strongly and sincerely that they were a party of progress, tolerance, and enlightenment. The majority group, on the other hand, felt that they were the orthodox group representing confessional Lutheranism. In October 1868 the General Synod body took cognizance of an act taken by the General Council group which had met in Erie. "We are, among other things," complained the smaller body, "charged with occupying a position that is false, absurd and deceptive, and with branding ourselves as imposters." The larger group had threatened action in the civil courts to keep the smaller group from claiming to be the true Pittsburgh Synod.

The Faith of "The Fathers"

While the General Council was trying to get back to the faith of the Fathers, the General Synod in its official publication, "The Lutheran Observer," was scoffing at this concept. "Who are the Fathers?" Editor Kurtz was demanding as early as November 23, 1849. These so-called Fathers, he insisted, lived in the infancy of the church. Speaking of John the Baptist he asserted that "he probably knew less, and that little less distinctly than a Sunday-school child, ten years of age, in the present day. Even

the apostle Peter, after all the personal instruction of Christ, could not expand his views sufficiently to learn that the Gospel was to be preached to the Gentiles . . . They were the children," he concluded; "we are the fathers; the tables are turned."

Argument and Debate in Congregations

In many instances the differences were most bitter at the congregational level. There were instances where the pastor belonged to one faction and the congregation to the other. Some times church councils were on one side and the people on the other. Rev. Lewis M. Kuhns who had a pastorate in Bellefontaine, Ohio, came over to the Pittsburgh Synod at the request of the General Synod pastors to supply some of the vacant pulpits. He got a supply preacher for his own pulpit and spent three months on the territory of this synod preaching and explaining the position of the minority group. He relates that on one occasion he visited the Maysville church where Rev. H. W. Roth was speaking for the General Council. At the invitation of the church council he attended with J. A. Earnest and S. F. Breckenridge, but they were not given the opportunity to speak at the meeting where Pastor Roth and his two colleagues, Rev. Sarver and Rev. McKee, were speaking. However, in the evening when the General Council men were gone, the three representatives of the General Synod had their inning. The attendance at this evening meeting was better than that in the afternoon, stated Pastor Kuhns.

Another incident is related by this same pastor who went to the Forks Church about four miles from Leechburg. While he was conducting the Sunday School closing he was handed a piece of paper which notified him that he was not to speak at the main service that morning. The congregation was about evenly divided on the subject of debate, but the council was in the opposite camp. Rev. Kuhns respected the mandate of the Council, but stated he would hold a service for those who wished to hear his

side of the controversy outside during the church hour. When he got out of church, he stated, he saw the fences crowded with people, and they had scattered themselves over the grass. He had a larger audience than he would have had in the church itself.

Incidents of this kind were being enacted in many communities throughout western Pennsylvania. However, all was not recrimination and hatred. At the twenty-sixth session of synod at Salem Church in Clarion county, cognizance was taken of the death of Gottlieb Bassler, former president of the Pittsburgh Synod and the first president of the General Council. In a Memorial on this occasion they recognized Bassler's "unassuming piety, Christian courtesy, conscientious devotion to principles, and self denying labors." These men of the minority party magnanimously felt "thankful to God for his example."

Locations of the General Synod Churches

Geographically the smaller synod was concentrated in a few places. In 1868 they were in only four counties outside Pittsburgh: Clarion, Armstrong, Butler, and Washington. Armstrong and Clarion had the greater number of churches. What is now the West Conference and the Erie Conferencc were not represented at all. In 1869 it was voted to redistrict the conferences so that there would be three conferences within the synod: the North, South, and Middle. In 1873, however, it was decided that two conferences would suffice, since some of the conferences were so small as to discourage meetings. The Middle Conference was eliminated in 1873 leaving the North and the South. This situation maintained until 1887 when the Conemaugh Conference was brought into the synod. "The county of Indiana and as much of the Conemaugh Conference as is not in Cambria county," came into the synod which established three conferences again. In 1889 the Conemaugh Conference changed its name to the Eastern Conference.

In the earlier years the Committee on Conference minutes complained frequently at synod that the conferences were not meeting twice a year as the constitution required. More often they met only once and occasionally not at all. Often the minutes of the conference meetings were not brought to synod so that they could be gone over by the committee on conference minutes. In 1875 the Southern Conference was censured for not having had a meeting that year. In 1877 the synod censured Pastors Schaeffer, Barnitz, Weills, and Earhart for absenting themselves from the meeting of the Southern Conference and by so doing, they had treated the conference with contempt. This same Barnitz who is here singled out for censure was one of the three men who had asked that the synod censure the whole Southern Conference for not meeting once during the preceding year.

Growth through the Years

As has been noted, when the men met in Worthington in 1867 there were eleven ministers. They represented thirty seven churches and a total membership of two thousand two hundred and seventy. In the following year, however, there were seventeen ministers, forty one churches and an increase of five hundred and ten members. Ten years after the break, in 1877, the number of ministers had increased to twenty four, the churches to fifty two and the membership to four thousand and twenty seven. These figures indicate that the missionary activity of the synod during its early years was strong. By 1877, however, it began to decline. From 1881 to 1885 there were no missions in the synod. During this period three thousand dollars had been appropriated for mission work, but it had all gone outside the bounds of the synod. A full time missionary superintendent was needed, but the body could not afford to pay one.

Significance of the Conemaugh Conference

In 1886 Dr. John G. Goettman was sent to the meeting of the Allegheny Synod in Somerset to ask if the churches around Indiana could not be transferred to the Pittsburgh Synod, since their location made them closer to that body. The Allegheny Synod voted to release the congregations and the members of the Conemaugh Conference of the Allegheny Synod agreed to the transfer. The following year this resulted in adding the Conemaugh Conference to the Pittsburgh Synod as mentioned before. In consequence of this Apollo, Blairsville, Indiana, Homer City, Grove Chapel, New Forence, Smicksburg, and Cookport charges were brought into the synod in Apollo 1887. The addition of these churches was what the synod needed to give it new life. With these charges, of course, came six additional ministers.

Home Missions Inaugurated

The enlargement of the synod gave the organization greater sources of revenue so that a salaried missionary could be hired and a real home mission program could be inaugurated. From then until the merger of 1918 the synod grew in churches, membership, and ministers. Growth, however, was leveling off during the years immediately preceding the merger.

Rev. Isaiah Irvine was the first full time missionary superintendent named after the additional churches had been taken in. He served from October 4, 1887 to October 12, 1889. His salary for the first year was seven hundred dollars. It was then raised to nine hundred, but reduced in the third year to eight hundred because of the difficulties in collecting money. So many difficulties were encountered in raising money for this officer that in 1898, in Clarion, it was decided to establish what was called an Emergency Fund. "We recommend," read the resolution, "that synod require the Missionary President, during the coming year to solicit and obtain one thousand dollars, to be used in mission work

within our bounds. . . ." The salary paid to Pastor Irvine was admittedly much too low. It was thought then that the sum of fifteen hundred dollars should be paid to this officer.

In 1889 Rev. Horace B. Winton took over the position and held it for three years. Rev. C. B. King succeeded Winton for a one year term. The arduous nature of the task is reflected in the rapid succession of office holders. In 1894 Rev. Jacob E. Mauer took the post vacated by King, but held it until April 1 of the following year. The one year term was then filled out by President of the Advisory Board, Rev. S. D. Daugherty. Rev. A. J. Bean served a three year term from 1895 to 1898, when C. B. King who had held the office for one year, filled in for a few months. King was subsequently elected and served until 1900. Samuel J. McDowell and Samuel T. Nicholas filled the office successively until 1905. At this time J. E. Bittle held the office until the merger. He even continued during the early years of the merged synod.

In 1900 Cleason B. King, then in his last year as Missionary Superintendent, printed fifteen hundred four by six Missionary Souvenirs. In his Preface Pastor King stated that "in the past fourteen years, we have organized within the bounds of the Pittsburgh Synod, thirty Lutheran congregations." This, he stated in a footnote, did not include the Connellsville Mission, organized two years earlier by the Allegheny Synod.

In addition to the Connellsville church, then served by young Ellis B. Burgess, other mission churches listed in the Souvenir booklet are First, Braddock; Lawrenceville Lutheran; First English, Sharpsburg; Bethany, East End Pittsburgh; First English, Punxsutawney; St. Mark's, Allegheny; Grace, Butler; Grace, Clarion; First, New Kensington; Hebron, Avonmore; Brushton Avenue Lutheran; First English, Duquesne; Castle Shannon Lutheran; Trinity, McKeesport; Bethel, Allegheny; Alpha, Turtle Creek;

Grace, Allegheny; St. John's German, New Kensington; Trinity, Tarentum; Trinity, Saltsburg First, Aspinwall; Calvary, Wilkinsburg; First, Vandergrift; Trinity, Beaver Falls; St. Paul's, Glenwood; Mt. Olivet, Allegheny; Christ's, Wilmerding; Bethel, Hyde Park; Second English, Wheeling, West Virginia; Emmanuel's, West Etna; Redeemer, Pittsburgh.

It will, of course, be recognized that some of these churches have become extinct, but many of them are today among the strong congregations of the synod.

It is worth noting that the missionary activity of this branch of the Pittsburgh Synod was concentrated in the Pittsburgh area. By and large most of the churches in the synod were located in what we today know as Pittsburgh and its suburbs. When the merger took place in 1918 thirty of the churches were located in and around Pittsburgh. A glance at the meeting places of the synod from 1904 to 1919 will indicate the geographic strength of this body: Indiana, Butler, Braddock, Pittsburgh, Connellsville, Vandergrift, Pittsburgh, Pittsburgh, Johnstown, Pittsburgh, Pittsburgh.

The growth of the synod seems to have leveled off around 1904. In that year there were eighty nine ministers on the synodical roll. All these were not active pastors, however. Some of the men were teaching and others were retired. Through the years until the merger there was little change from this number. In 1906 there were only seventy seven on the roll; and in 1911 an all time high of ninety two was reached. In 1918, the year of the merger, there were eighty five. During the whole period there were always churches not provided with ministers.

Absence of Synodical Institutions

This fact led Ellis Burgess to observe in 1904 that the "greatest defect in the synodical life during this period is found in the work of ministerial education." The Pittsburgh Synod of

the General Synod had no institutions of its own, not even a college. This conspicuous hiatus in the corporate life of the synod throws into sharp relief the organizing efforts of W. A. Passavant and his General Council colleagues. The General Synod group often came very close to getting institutions of its own, but in the last instance they side stepped the responsibility.

Men who wanted to study for the ministry were given outright grants of money to pursue their studies at Pennsylvania College (now called Gettysburg College), at Wittenberg, or at Susquehanna. No direct support was given to any of these institutions, however. An attempt was made by Susquehanna at Selinsgrove to woo the synod into some kind of relationship, but the men would not be committed. In Punxsutawney in 1896 a resolution was presented to synod stating that, since Dr. J. R. Dimm, President of Susquehanna, had offered the synod representation on the Board of Trustees (one clerical and one lay) that this offer be accepted. This proposition was voted down. Seventeen clergymen voted for this resolution and twenty four opposed it. The lay delegates were inclined to accept voting fourteen for and eleven against. It was a narrow margin of four votes that kept the synod out of the affairs of Susquehanna.

In Leechburg in 1888 the synod recommended the support of Pennsylvania College to the churches of the synod. After noting the prosperous condition of this institution it resolved that "as the Sabbath of Prayer for Colleges has been in accordance with a recommendation of the General Synod at Altoona, in 1881, set apart as a suitable and proper time for contributing the regular collections of the day to Pennsylvania College, for keeping in repair and beautifying the present buildings on the grounds, and that the surroundings may be made as attractive as possible, we request that each congregation within the bounds of our synod comply with this recommendation." This left the question of supporting the college up to the individual congregations. The college

which had been founded in 1832 was most closely related to the General Synod body.

The McElwain Institute

In 1889, meeting in Venango, the synod heard a report from a committee that had been commissioned to investigate the advisability of buying the McElwain Institute in New Lebanon, Mercer county. This property was a brick building on four acres of land. It was a two story building with "nine apartments — four for recitation, one for office, and one now used for a library on the first floor; two small rooms and a large chapel running the entire length of the building, on the second floor." Mr. McElwain, who had run the school, had recently died and the stockholders of the institution thought it would prosper more, if it were under the direction of the Lutheran Church, which, at that time, had a parish in New Lebanon. The McElwain Institute had been chartered in 1883 and at this time, in 1889, "had eighty-five pupils on the roll." It was the plan of some of the men in the synod to make this a synodical literary school. This would not be a college, but a school that would prepare men to enter Pennsylvania College or some other institution of higher learning. "They teach Latin, Greek, German and a considerably advanced grade of mathematics." Two years later, in 1891, the synod listened to a petition from a number of members of the New Lebanon church asking that the synod sponsor this institution, but no action was taken.

Shortly after this 1891 meeting a committee met at New Lebanon with the Trustees of the Institute and came to the conclusion that they would go no further in this matter. They got hold of an individual who seemed to be interested in buying the property. They tried to bring him into contact with the Trustees, but they did not succeed in this, even though they went so far as to offer to recommend the school to the young people of the synod. This was a close brush with higher education, but the synod went no further in the matter.

At the present time this McElwain building is still standing in New Lebanon which is not far from Sandy Lake. It is now used as a community church. A few years ago the Methodist church in the community burned, so the people of New Lebanon formed a community church in the old building. The large chapel on the second floor running the length of the building is still there, though the floor sags dangerously. The supports of the building do not inspire confidence. The first floor shows its age, but is neatly kept.

Relations with Gettysburg Seminary

The synod's relations with Gettysburg Seminary were close. Directors from the synod were elected to the Board of the Seminary and an annual report of conditions at the seminary was given at each meeting of the synod. After the break in 1867 the General Council started the seminary at Mt. Airy near Philadelphia and the ministers trained there usually occupied the General Council churches; the Gettysburg Seminary, on the other hand, trained the General Synod men.

In 1891 J. G. Goettman, a real power in the General Synod branch of the Pittsburgh Synod, reported that he had attended the meeting of the Board. Among other things there was strong agitation for the removal of the seminary to some more suitable location. "The Faculty," Dr. Goettman reported, "complained of the want of suitable accommodations for recitations, library and dormitory purposes, and the hope expressed that the unsettled conditions . . . may be speedily adjusted. Many repairs are needed on the present property, but the synods naturally hesitate to contribute . . . while this uncertainty of changing the location continues." Dr. Goettman stressed the seminary's needs and urged the synod to make its contribution to this cause at once. Once the question of moving the seminary had been put aside definitely, the finances of the institution became notably better.

No Connection with Thiel College

Of course, no mention is made of Thiel College in the records of the General Synod body, because it was owned and operated by the majority group of the Pittsburgh Synod. Not until 1916, three years before the merger, was any aid given to a student to attend Thiel. Franklin W. Boyer was in that year given a grant of one hundred and twenty five dollars to attend this institution. During the same year six men were given two hundred dollars each to go to Pennsylvania College, and another six attended Susquehanna University. Each of them was given two hundred dollars.

The Tressler Orphans' Home at Loysville

There was no orphanage on the territory of the synod. What work was done in this field was done through the Tressler Orphans' Home at Loysville. This was an institution of the General Synod with Trustees appointed from the Pittsburgh Synod as well as from the other bodies affiliated with the General Synod. Small sums were contributed to the work of orphans during these years. Immediately after the Civil War this institution received benefits from the United States Government for the care of soldiers' orphans. These orphans, for a number of years, constituted the great part of the population of the home. In 1870 there were sixty six soldiers' orphans and only twenty seven church orphans. As the years went by, however, the church orphans were the only ones admitted. Contributions were made to the institution by individual congregations and by the synod as a body. The contributions were small. The soldiers' orphans were not all gone from the institution until 1892, when the committee reported to the synod "that the Soldiers' Orphans have all gone from the Tressler Orphans' Home." Since only church orphans remained, this meant that the care of the orphanage would now fall fully on the shoulders of the church. They could no longer depend on the government

subsidy. The Trustees of the Home, therefore, earnestly requested the synod to raise at least eight hundred dollars toward the support of the institution that year.

There was a period during which the synod considered having a home of its own for the care of orphans. In 1914 in Vandergrift, the synod heard a report from a committee appointed to investigate the advisability of such a move. This committee sent out a questionaire to determine how many children from the synod were at Loysville, how many were at other institutions, how many applications for admission had been made, and how many applications had been refused because of lack of facilities. When they got this information they recommended that the synod create in Fayetsville, Lawrence county, in connection with the Fayetsville charge, an orphans' home. The pastor of the charge would be the superintendent of the Home, and the parsonage would be used to house the children. The committee realized that its proposal would probably sound too ambitious to the synod, but they reminded the men that thirty one orphans were demanding attention in the synod and not getting it. "From the above facts," the committee concluded, "it would be quite evident that our present benevolent institutions are not able to respond to the demand . . . The orphans and the old folks are within our Synod without adequate homes. If we are to care for the children of our Lutheran parentage, a Home is an actual necessity."

But the report of this committee was not accepted. Instead it was decided that a committee ought to meet with the Trustees of the Loysville Home to see if something could be worked out there. The upshot of this meeting, held in York, December 8, 1914, was that the committee recommended that a special dormitory be built on the grounds of the Tressler Home which building would be financed by the synod. The building was to cost ten thousand dollars. In addition to paying the money, the synod would have to agree to make every effort to pay at least

seventy five percent of the cost of the children from its territory. "The erection of such Synodical dormitories," the committee reported, "shall give no right or title to the same to the Synod for whom the same may be erected, but their use and control shall be and remain in the Board of Trustees or its proper committee."

Again, as in the case of the McElwain Institute, the synod narrowly escaped creating an institution within its bounds. It is amazing that this synod, from 1867 to 1919, did not create one single institution within its bounds. Any benevolent work done was done through the General Synod and its affiliated institutions. Quite obviously, if the synod had created one or more institutions of its own, this would have presented a problem at the time of the merger. Certainly the two branches of the Pittsburgh Synod were at opposite polls on this question of establishing institutions.

The Appearance of "The Lutheran Monthly"

In 1890 there appeared for the first time a publication called "The Lutheran Monthly." This was not at first a synod sponsored publication; it was rather the enterprise of Pastor J. S. Lawson, though it carried news of the different congregations in the synod. It was financed largely through advertising, particularly from Pittsburgh concerns. In many of the early issues as many as five of the sixteen pages were devoted to advertising. After twenty years Pastor Lawson decided to terminate the publication of this magazine. It was then, in 1910, that the synod voted to make "The Lutheran Monthly" its official organ. The Rev. J. Elmer Bittle who, it will be remembered, was for a number of years missionary superintendent, took on the task of editing the new paper. He used it largely to expand the missionary enterprise. When the two branches of the Pittsburgh Synod merged in 1919 "The Lutheran Monthly" became the official publication of the merged synod. With the exception of a few years during the depression of the 1930's this paper has been published regularly since 1890.

It must be confessed that there is little of historical interest in the "Monthly" during its early years. Journalistically it was not an exceptional or even a good synodical paper. In the first place it covers so little of the activities of the synod as a whole. It is gossip on the congregational level. Over the decades its quality varies, depending to a large degree on the occupant of the editorial chair.

Pietistic Emphasis

The Pittsburgh Synod of the General Synod was more pietistic in its emphasis than the General Council group. The word pietistic, it should be noted, is used in its modern sense rather than its historical sense. This pietism doubtless was encouraged by the "American brand of Lutheranism" which Benjamin Kurtz and Samuel Schmucker had espoused. The emphasis of the General Council and of confessional Lutheranism was on what God has done for man and to minimize the importance of what man can do for God. When, in any denomination, the emphasis swings from what God has done and continues to do for man to what man can do for God, pietism, in the modern sense, begins to flourish. The uniqueness of the present Lutheran position lies in this central emphasis on what God has done and continues to do for man. He is the undeserving recipient of divine grace. An undue emphasis on good work suggests that we can do something for God.

Here are some of the evidences of pietism in this body: there was a great concern for observance of the sabbath; there was much emphasis on the evils of alcoholism even in moderation; a suspicious eye was always turned in the direction of the theater. In 1890 meeting in Blairsville the synod was much concerned about the World's Fair scheduled for 1882 because the Fair intended to remain open on the sabbath. They drafted a resolution to the effect "that we (as the Pittsburgh Lutheran Synod of the General

Synod of the United States of America, and as constituents of this grand Republic) regard such a movement unworthy of our nation, unjust to man, and especially disobedient and disrespectful to the great Head of the universe, and also as a prolific source of Sabbath desecration and sin." The resolution reminded the government that it represented, in its protest, a synod made up of seven thousand four hundred communicants. Sabbath observance was very much a part of the thinking of the church at its annual meetings. It will be remembered that Schmucker, in his Definite Platform, did not think that the Augsburg Confession stressed sufficiently the sanctity of the sabbath.

The Evils of Alcohol

The evils of alcohol were again and again reiterated by the synod in session. In 1886 in Millerstown a long list of evils were attributed to the use of intoxicating beverages. It "wastes property and hinders prosperity, destroys home and annihilates the social relation, destroys innocence and despoils virtue, degrades genius and debases manhood, disregards right and tramples upon affection, defies law and dares omnipotence, impiously labors to oppose the cause and prevent the progress of the Kingdom of Christ." Because these evils attended on intoxicating beverages, it was the firm conviction of the resolution that "all churches should inflict discipline upon any and all who make, buy, sell, or use intoxicating drinks as a beverage; or who sign applications for licenses to engage in the liquor traffic and thereby sanction and encourage that iniquity."

The same resolution was reaffirmed in the next meeting of synod. Hardly a meeting passed but that some note was taken of the evils of intoxicating beverages. There was, for them, no such thing as temperance. They were committed to a policy of prohibition. In Venango, in 1877, they "Resolved, That because we believe every reform must begin in, and be carried forward by,

the Church, if it is to be permanently successful, we deem it our duty to take a decided stand, and a high position in favor of abolishing this evil both by moral suasion and by legal enactment."

Opposition to the Theater

The strong feeling against the theater is more difficult to understand, but the stage seems to have been held suspect by all the ministers. In pages of "The Missionary" there are often articles on the evils of the theater. One article tells the story of a Rev. T. Fisk who recounted the story of a poor woman who wept because her son had gone to prison and she feared he would never come again to his father's house. "O that Theatre! he was a virtuous, kind youth, till the Theatre proved his ruin."

In Fayetsville in 1883 it was "Resolved, That this Synod has no hesitation in denouncing theatrical performances as contrary to the teachings of the Word of God, as destructive of religious character, and also injurious to good morals, and not at all to be engaged in by any professor of the religion of Jesus Christ." It was not only the professional stage that was censured, but amateur performances were likewise under the ban. These amateur performances, it was felt, led directly to the professional, and consequently those who engaged in them should be just as strictly disciplined. The modern tendency to encourage amateur theatricals in church circles would not have been understood by these men.

Women's Home and Foreign Missionary Society

One phase of synodical work that needs to be noticed is the work of The Women's Home and Foreign Missionary Society. This society was inaugurated October 24, 1879 in Leechburg. During the early years of the organization the treasurer's report indicates a modest income. At the fourth annual meeting in Fayetsville — this is the first of the proceedings of this society to be published with the minutes of synod — showed total receipts

of a hundred sixty dollars and fifty cents. Expenditures were a hundred and thirty dollars and nine cents. Most of this money went to the Freeport, Illinois Mission. In 1903, in New Kensington, however, they could report receipts for the year amounting to a little over two thousand dollars. In those days, as now, the women of the church did much to further both home and foreign mission activity.

A glowing account is given of the work of Father Heyer in 1880. Father Heyer had gone to India about forty years before this and some money had been sent for his support by the synod. "Our Foreign Mission work, though small, is not without encouragement. The Parochial Report of this Synod shows an increase in contributions to the cause of nearly 50% over last year."

A History of the Synod Projected

In 1898 John Tomlinson was at work on a history of the Pittsburgh Synod. He reported to the convention in that year that the "History was written in part." He noted that there were fifty eight ministers on the roll representing ninety two congregations. Only nine of the ministers and eleven of the congregations had been heard from by the historian who was attempting to gather the material. The following year he could report that thirty five sketches of congregations had been received. Pastor Tomlinson seemed to have difficulty year after year in getting the cooperation of the pastors. At the meeting in 1902 the president reported that Tomlinson had died during the year leaving his history unfinished. Ellis B. Burgess was then appointed to continue the work started by Tomlinson. In 1904 Burgess brought out his *History of the Pittsburgh Synod of the General Synod of the Evangelical Lutheran Church.* He does not indicate in his introduction how much work had been done by Tomlinson when he took over. He acknowledges the fact that Tomlinson had been appointed to the post and had worked for five years on the project. This

history by Burgess published in 1904 by The Lutheran Publication Society of Philadelphia shows a definite bias as might be expected. The fault of the break in 1867, he states, can be laid squarely at the door of the majority party. When, however, as president of the merged synod in 1925, he revised this history, he deleted much which would, even in that later year, have given offence to the General Council men.

Only one thousand copies of this history were printed at a cost of only $694.75. The price asked for a single volume was a dollar and a half; but in quantities of ten or more the price was one dollar. Despite the small printing cost and the low price charged it was difficult to sell the books. Year after year it was reported that so many copies were still unsold.

Brotherhood and Luther League

There seems to have been no activity in the synod comparable to our Brotherhood movement. The first mention of a Brotherhood in the minutes of synod appears in 1909, when Dr. Alonzo Turkle announced that the General Synod had authorized the preparation of "a form of organization of the men of local congregations into societies for mutual helpfulness along lines of Christian activity, and the federation of all these organizations into a General Brotherhood of the entire Church." Obviously there had been some kind of men's organization in individual congregations, as Dr. Turkle goes on to say that "if successful societies are not already formed, . . . they should organize along the lines suggested by the General Synod's committee." No further report of the activity of this organization is reported on the floor of the synod.

The work of the young people's societies seems to have been equally unorganized. In 1906 it was noted that, since "the Luther League is the only organization in which young people of all branches of the Lutheran churches have opportunity to meet and confer concerning matters of mutual interest and helpfulness," the

synod should encourage its young people's societies to join this general body.

Attempts at Reconciliation

The two bodies of the Pittsburgh Synod continued on their respective ways without any attempt at reconciliation until the synod meeting of 1906, when a resolution calling for a closer relationship was passed by the Pittsburgh Synod of the General Synod. "It is the sense of this body," the resolution reads in part, "that there should be a closer relation between the Pittsburgh Synod of the Evangelical Lutheran Church . . . with the General Council of our own Synod . . ." The resolution stipulated that the two synods should "exchange fraternal delegates."

It took two years to get the resolution acted upon by both synods so that a fraternal delegate could be chosen. On June 22, 1908 the first fraternal delegate from the Pittsburgh Synod of the General Synod met with the General Council when that synod was in session in Greenville, the very town in which the split had taken place in 1867. Ellis B. Burgess was the first man to bring overtures of peace from the General Synod party. When Pastor Burgess made his report to his own group in the following October, he said: "The sentiment is almost unanimous that the studied policies of the leaders of both synods, which forbade all fraternal intercourse in the past, have been responsible for much of our contention and strife." Pastor Burgess further observed that "our sister synod is a prosperous body, has many truly lovable men in its personnel, is building some fine churches in western Pennsylvania, is full of the spirit of missions and charity, desires to co-operate with us in all our practical work, and is worthy of our highest regard."

This was a somewhat different note from that which had been struck through the years of estrangement. The General Council group accepted readily the olive branch tendered by Pastor Burgess and his associates. In return for the gesture of Dr. Burgess' coming

they elected George J. Gongaware of First English Church, Pittsburgh to return to the General Synod men the greetings of his body.

Conflicts in the Field

Despite the peaceful overtures everything did not go along smoothly. There was some friction which resulted mainly from attempts on the part of one of the bodies to establish a competing church where there was already a church belonging to the other synodical body. Such was the case in Kittanning. The General Council group protested to the minority synod in 1908 that it should give up the attempt to set up a church where there was already a General Council congregation. The General Synod body had en-

GENERAL SYNOD MISSIONARIES — 1916

First row, left to right: H. C. Shindle, St. John's, East McKeesport; Mr. Charles F. Stifel, Board; Theodore L. Crouse, D.D.; Ellis B. Burgess, D.D., Board; M. M. Allbeck, D.D., Board; George W. Englar, D.D., Board; Alonzo J. Turkle, D.D., Board. Second row, left to right: W. O. Ibach, St. James, Pittsburgh; C. P. Bastian, Christ, Charleroi; William A. Berkey, Messiah, Homestead; A. C. Curran, St. John's, Glassport; N. D. Swank, St. Andrew's, E. Carnegie; J. Elmer Bittle, D.D., Superintendent of Missions; Frank J. Matter, Trinity, McKeesport; G. W. McSherry, New Florence, Pa.; J. E. Frank Hassinger, St. Mark's, Jeannette; W. K. Himes, Holy Trinity (Beechview). Third row, left to right: E. N. Fry, New Bethlehem, Kellersburg; H. E. Harman, Bethany, New Castle; Wilbur C. Mann, St. James, Emsworth; Oscar Woods, Cookport; C. E. Keller, D.D., St. Paul's, Monessen; W. C. Waltemyer, Trinity, Butler; W. H. Brown, Trinity, Donora. Fourth row, left to right: Philip H. R. Mullen, D.D., St. John's Swissvale; I. W. Trostel, Christ, Millvale; Russell B. McGriffin, Temple, Pittsburgh; C. F. Gephart, Yatesboro, Pa.

gaged a Mr. I. W. Bingman, a theological student at Susquehanna to make a survey of a suburb of Kittanning known as Wickboro. The survey showed that there were forty four persons who were members of the Lutheran Church outside Kittanning. Of these thirty nine had formerly been associated with the General Synod. However, they were now connected with St. John's, Kittanning.

The following year the General Synod opened Trinity Lutheran Church in the center of Wickboro which was a town of about three thousand. The Rev. Lloyd W. Walter took over the pastorate of this new parish that had been the source of much friction.

Not on all occasions did the two groups work at odds. In 1899 it was reported that a survey would be made of the South Side of New Castle, since there was need for a church in that section. The Missionary Superintendent reported that "partial arrangements have been made to canvass the city in company with the General Council pastor. The Council is located on the north side of the city. We should occupy the south side." This was the beginning of Bethany, located at a considerable distance from the General Council churches.

But there were other situations like the Wickboro controversy. In 1910 the General Synod body received from C. Theodore Benze, president of the General Council, a protest regarding the establishment of a church in Jeannette. In 1911 the synod received another protest from George J. Gongaware, then president of the other body, stating that the General Synod had entered competitively into the city of Erie. President Will Ira Guss of the General Synod stated that he had no knowledge of the work in Erie.

At the same convention Rev. Henry W. A. Hanson, later to become president of Gettysburg College, who had been the fraternal delegate to the General Council, proposed that "we of the Pittsburgh Synod of the General Synod appoint a committee on Arbi-

tration consisting of three members of our body to serve with a similar committee already appointed from the Pittsburgh Synod of the General Council. It shall be the duty of that joint Committee to make a careful investigation of all questions submitted to them and render a report of their findings in writing to the Presidents of our respective Synods."

In 1912 Pastor H. E. Berkey, fraternal delegate that year, reported that he had suggested that the working relationship between the two bodies could be closer if there were no insistence that one body accept too literally the doctrinal position of the other. Pastor Berkey noted that "every Lutheran body shall cease to assume that deprecatory attitude which says that every other Lutheran is wrong in its doctrinal position as long as that position is not stated in terms of the body which for the time sets itself up as the judge, and its doctrinal position as the sine quo non, of all true Lutheranism." Certainly this was a restatement of the point on which the break of 1867 took place. Tolerance was certainly growing, for no one, prior to this, would have been able to make such a statement before a General Council body. Pastor Berkey was also able to report in 1914 that there had been no need for the Committee on Arbitration to function during that year.

As one reads the reports of the fraternal delegates from year to year one can feel the two bodies growing closer together. In 1914 Pastor T. A. Himes could write: "We ought to regard the interest of the great Lutheran church as a whole as of more importance than to gain a point of advantage for our Synod in a particular place."

The Four Hundredth Anniversary of the Reformation

In 1915 the delegates to the General Synod reported that that body was arranging for the celebration of the four hundredth anniversary of the Reformation. The sum of one million dollars was to be raised by the General Synod as a Memorial Fund. "Plans were adopted contemplating the joint celebration of this event with the

General Council, the United Synod South, Iowa Snyod and the Joint Synod of Ohio."

It should be apparent from what has so far been said that The United Lutheran Church had a long foreground. It did not come into being quickly, but by long years of tillage and patient work both on the congregational and at the synodical levels. Without the exchange of fraternal delegates between the two synods, without the patient work of the Committee on Arbitration, it is impossible to think of a united Lutheran church. Harmony was built little by little at all levels.

The movement for some kind of union or federation was definitely under way. In 1915 the synod received an invitation to Lutheran federation. President Samuel T. Himes stated that "the Rev. C. H. L. Schuette, D. D., President of the Joint Synod of Ohio, informs your president of the subjoined action of the Evangelical Lutheran Joint Synod of Ohio and other States, with reference to instituting a federation of all Lutheran synods in our land with the purpose of defending the interests of the Lutheran Church over against the influence of the world and the sects."

In 1917 President Robert W. Woods could announce to his synod the approaching birth of the United Lutheran Church in America: "We joined in the privilege of sharing in the celebration of the Four Hundredth Anniversary of the Reformation. This year of our Lord Nineteen hundred and Seventeen is destined to make a new era in American Lutheranism. A timely movement for a closer union of our synodical bodies has been well begun. At this convention of synod at the proper time we shall be called upon to take a very important action, which we hope will most heartily and enthusiastically favor the proposed merging of the three great synods — The General Council, The United Synod of the South, and the General Synod — into the United Lutheran Church in America."

The Rev. J. Elmer Bittle, D. D.

A Summary

The fifty two year history of the Pittsburgh Synod of the General Synod, when looked at in perspective, falls into three general periods. From 1867 to 1871 was a period of rapid and phenomonal growth. Membership in that period went from two thousand two hundred and seventy to three thousand six hundred and three; the number of pastors more than doubled from the original eleven. However, there followed a long period of comparative inactivity and even depression. As has been pointed out, a low ebb was reached in 1884 and 1885, when it was noted at each meeting of synod that there was not a single mission in the bounds of the synod. This period of depression continued until 1887, when the Conemaugh Conference of the Allegheny Synod entered the Pittsburgh fold at Apollo. This provided a new incentive and the synod went forward again. The third and final period was from 1887 to 1919, the year of the merger. There was, it should be added, a leveling off of

growth in the few years prior to the merger. This was probably because of the geographical concentration of the synod. In its limited territorial area — the rest of the area in western Pennsylvania was preempted by the General Council body — it reached a point of comparative saturation.

At the end of it all it is not possible to say with any finality that the cleavage was good or bad. Currents of history sent forces moving in particular directions. The rationalism of the eighteenth century cut a wide swath that did not leave American Lutheranism unaffected. The civil strife and the issue of slavery brought into existence the General Synod of the South. As always the great currents of history moved on and carried men with them. The good and the bad of it all we may well leave to a Higher Mind, contented that, at long last, some discernible good emerges from the mighty play of forces.

CHAPTER VI

General Council Branch, 1867-1919

Resources and Prospects

Following the schism in Greenville the majority group met in Erie, September 30 to October 5, 1868. Those adhering to the newly formed General Council were in an advantageous position. Not only were they superior in numbers, sixty pastors, 104 churches, and 8,507 members as compared to eleven pastors, thirty-seven churches and 2270 members belonging to the General Synod branch, but the churches were more evenly distributed geographically.

Defections were few. However, three churches of the Apollo parish and three of the Shippenville parish withdrew to unite with the General Synod. Two pastors were soon lost. Abraham Weills, who had no parish, united with the General Synod, and G. A. Reichert of Trinity, Kittanning, retained his membership in the Ministerium of Pennsylvania.

Many other factors favored the General Council branch. There was theological kinship with the large number of conservative churches of the Joint Synod of Ohio in the same area. During the next sixteen years thirteen congregations of this synod were transferred, representing a gain of 2,216 members. Due to the vision and enterprise of Dr. W. A. Passavant an orphanage and a hospital had been founded. He was soon to establish other institutions of education and mercy that helped to give purpose and unity to the synod. Dr. E. B. Burgess in his

Memorial History pointed out two further advantages of the General Council stream. The large number of independent congregations such as St. John's of Erie and Zion of Johnstown were served by pastors of the synod and many ultimately joined. The second and greatest advantage, however, was that the majority synod possessed the prestige of the original organization, along with its constitution and charter, and was fully organized to promote home missions, not only in western Pennsylvania, but in frontier areas in the United States, Canada, and Nova Scotia. When the influx from Germany waned and the south European groups, such as the Siebenburger Saxons, Hungarians and Slovaks settled in western Pennsylvania and eastern Ohio, they too, were ministered to and organized into congregations.

A Divided Territory and Its Problems

The division of 1867 left deep wounds, and there was an aftermath of bitterness. In the decades that followed the official minutes are replete with accusations and recriminations. A meeting was held in Rochester, February 1868, to define policies, clarify the status of member churches, and formally renounce ties with the General Synod. Rev. H. W. Roth presided due to the critical illness of President G. Bassler, the announcement of whose death came during the convention. Eminent scholar, theologian, and educator, Pastor Roth himself was destined to be the center of a stormy controversy during the days of his presidency of Thiel College.

Rev. Roth laid the issues before the delegates stating, "it is for you to determine what steps, if any, should be taken to rebuke these deceivers, refute their aspersions, protect our numbers, and indicate and secure the claims and rights we possess by virtue of our incorporation." He bitterly condemned "the effrontery unparelleled in the annals of our church, and the usurpation of the name Pittsburgh Synod of the Evangelical Lutheran Church,

a violation of the charter granted by the Pennsylvania Legislature, April 18, 1846." He went on to denounce those who "have gone among our churches collecting money, forming pastoral districts, organizing congregations, sowing and fanning dissension and trouble, scattering our people and dismembering our charges." At a convention in Erie, October 1868, formal ties with the General Synod were completely dissolved. The eleven dissident ministers who attended an organization meeting of the Pittsburgh Synod of the General Synod at Worthington, December 4-7, 1867, were ordered stricken from the rolls.

The synodical officers were authorized to form a committee to enjoin the men meeting at Worthington from using the corporate title of the Pittsburgh Synod. If necessary the case was to be taken to the civil courts. Fortunately, for future unity and eventual union, this was never done.

Court Decisions

In spite of this refusal to recognize the validity of the minority group there were few legal disputes over property or over charter and operating rights. A legal decision by a Master in Evidence, appointed by the Crawford County Court in 1873, clarified the status of individual congregations. When a majority group of the St. Paul's congregation, Drakes Mills, favoring affiliation with the Joint Synod of Ohio, tried to show that the Pittsburgh Synod (G. C.) was not a true Lutheran synod, the Master ruled that there was an appreciable doctrinal distinction between the two synods, and that the Evangelical Lutheran Synod of Pittsburgh was "the legitimate and continuous church organization whose possession of the property ought not to be disturbed."

Four years later a similar decision was rendered in favor of synod supporters in Zion's Church, Venango, Crawford County. A group of dissidents claimed the title and property and brought suit against the pastor and church council on the grounds that

the congregation had left General Synod and thereby forfeited its title and property. The Master's decision covered two important points: the status and rights of the congregation, and the status of the synod. He ruled that the property was vested with the congregation, and that the Pittsburgh Synod had a right to connect itself with whatever general body of the Lutheran church it chose, provided it did not make a radical change in faith and doctrine. He gave his opinion that the majority group constituted the Pittsburgh Synod proper and that their action in withdrawing from the General Synod was "not inconsistent with Lutheran methods and regulations."

Problems of Coexistence

Men of zeal with divergent views, but sharing the primacy of a Christian commitment must reconcile differences to advance a common cause. Hence a committee on General Synod interference was formed. Its infrequent reports indicate a minimum of friction and overlapping. An effort to arrange conferences with a similar committee to be appointed by the Pittsburgh Synod (G. S.) was frustrated by the failure of the sister synod to act.

A prolonged dispute concerned a mission at Wilkinsburg. This congregation was received into the synod in 1901 and granted financial aid. Shortly afterward it entered into negotiations with the General Synod branch and was given membership. The Pittsburgh Synod (G. C.) promptly expelled the pastor. Futile efforts were made during the next five years to have the status of the congregation settled by the home mission boards of the General Synod and the General Council. Serious difficulties were encountered at Kittanning and Jeannette. The General Synod group was accused of entering the territory of established congregations and "setting up altar against altar" contrary to "a proper Christian courtesy and in violation of the rules governing the General Council and the General Synod."

The Home Missions Advance Continues

The closing decades of the nineteenth century witnessed a continuing emphasis on the planting of mission congregations both within and beyond the territory of the synod. In the period 1868-1919 the far boundaries of mission endeavor extended from Texas to Nova Scotia. The zeal that characterized the founding fathers stirred the hearts of young and old, clergy and laity. Since 1847 the synod had a missionary constitution, a home missions committee and a missionary president. A home mission "Anniversary" was featured at each synodical convention with a program of speeches and reports. Prompted by the pleas of Dr. W. A. Passavant for pastorless Lutheran groups in western areas and in Canada nearly every congregation organized a mission league and made a practice of forwarding Sunday School offerings. On the conference level Sunday School associations made missions their chief educational and financial objective. Later, women's organizations came to be a principal source of support.

Calls from Nova Scotia and the American Frontier

A letter to Dr. W. A. Passavant from St. Paul's church of Bridgewater, Nova Scotia, seeking an English pastor in 1873, led to a visit by Dr. H. W. Roth, president of synod. Later that year the committee on business of congregations approved the applications of the churches at Bridgewater, Mahone Bay, and Luneburg, and a conference was formed.

Their pastor, Carl Ernst Cossman, who had already served for thirty-eight years in this northern periphery of German Lutheran settlements, was admitted to the synod. For another quarter of a century this dedicated evangelist continued to serve until his death in 1897 at the age of ninety two. He was joined in 1874 by Pastor J. H. Hunton who was sent by the synod to the Bridgewater parish. Many of the ablest pastors of the synod, some of whom like the Rev. George L. Rankin, for fourteen years treasurer

of the General Council and merged synods, achieved leadership in the synod, served an apprenticeship in this challenging outpost. For thirty years 1873-1903, the synod nurtured this field, sending devoted ministers and financial aid. On April 11, 1903, the Nova Scotia Synod with six pastors, twenty two churches and 2,413 members was organized and was admitted to the General Council at its convention in October.

Meanwhile Dr. W. A. Passavant and Father Heyer, through their journeys in western areas, continued to locate groups of unchurched migrants. Their pleas brought a ready response from the synod. In 1881 an appeal for $1,000 to sustain a traveling missionary in Kansas, not only resulted in the amount being raised at the synod convention, but an additional $60 was gained from the sale of a flock of Merino sheep contributed by a rural delegate. Dr. Passavant, in an editorial in "The Workman" commented upon the dependence of Wisconsin, Michigan, Indiana, Iowa, and Minnesota upon the Pittsburgh Synod. He suggested that the name of the synod be changed to correspond to that of the railroad that ran through the midwest, "The Pittsburgh, Fort Wayne and Chicago."

In his report to the synod, 1889, the missionary president, the Rev. D. M. Kemerer, emphasized the broad territory of the home mission advance noting that "into Kansas, Nebraska, and Tennessee she has sent her missionaries. In such important cities as Galveston, Toronto, Hamilton, Fort Wayne and Chicago she has established churches."

Evangelical concern was not limited to enclaves of German Lutheran immigrants. By action of synod, 1891, the General Council was requested to establish work among the freedmen of the South "in which all friends of this much neglected population may unite their efforts." That same year, one hundred dollars was appropriated for the support of a Jewish mission in Chicago. Under the supervision of Dr. H. W. Roth the work prospered

and further sums were forwarded. When the Rev. John Legum, a member of the synod, began work among the Jewish families in Pittsburgh, the cause was commended to the General Council and funds subscribed.

Immigrants from Southern Europe

The last three decades of the nineteenth century brought a mounting tide of immigrants from southern Europe. Of the 140,000 or more Slovaks in America by 1910 some 30,000 have been estimated to be Lutheran. They tended to settle in industrialized metropolitan areas and to retain their ethnic and linguistic as well as religious traditions. The Pittsburgh Synod welcomed these confessional brethren and bore a major share of aiding them in the founding of parishes. In 1905 the General Council established a Slovak-Hungarian Board.

The Hungarian-Slovak work was initiated in 1890 when a layman of Woods Run Parish held services for both nationalities in First Church, Pittsburgh. The two groups soon separated. The Reformed Church provided a pastor for the Hungarians while the Lutheran Slovaks bought a church at Braddock for $6,000 and called Rev. Ludwig Novomesky of the Ministerium of Pennsylvania as their pastor. The new congregation and their pastor united with the synod in 1891 and were granted a missionary appropriation of $200. The successor to Pastor Novomesky was Rev. Drahotin Kvacalla who united with the synod in 1898 and served as missionary at large. His regular appointments were Braddock, Pittsburgh, Dillonvale and Youngstown, Ohio, but he also held services at Homestead, Beaver Falls, Fayette City Sharon, Latrobe, Windber, Houtsdale and other points. Half the offerings were given to the missionary and half to the Braddock church. Other pastors of the synod who ministered to the Slovaks before 1919 were Ludwig Havel, Julius Czerecky, C. V. Molnar, Charles Salva, John Body, and Martin Slabej. Their

parishes centered in Pittsburgh, Braddock, Johnstown, Martins Ferry, Charleroi, Farrell and Irwin. They also ministered to thousands of their scattered countrymen throughout the coal and iron region.

The purely Hungarian work was begun by Pastor Julius Czerecky in 1907 when the St. Peter and St. Paul Church of Martins Ferry and the First Hungarian Church of Cleveland were organized. His successors were Pastors Stephen and Ladislaus Ruzsa, who built up a strong parish in Cleveland and began work in Akron and Pittsburgh. Pastor Joseph Korntheuer was called to Martins Ferry where he served Zion Hungarian-English Church.

The Siebenburger Saxons, a German Lutheran enclave in the then Austro-Hungarian Transylvania, began to come to America in 1885. Ever hopeful that political reform would give them autonomy in their European homeland, they regarded their sojourn in the United States as temporary and showed little interest in organizing congregations. They were scattered in many cities such as Salem, Alliance, Youngstown, Cleveland and Loraine in Ohio and Erie, Farrell, Ellwood City, Monaca and New Castle in western Pennsylvania. The synod evidenced a deep concern for these Lutheran brethren who were so determined to transplant their zeal for linguistic cultural, social, and religious segregation into a new world.

The first organization was effected in Ellwood City in 1902, but several efforts in Cleveland failed. Pastor George Schuster was ordained as their missionary in 1910 and he organized the Johann Honterus Church of Youngstown, Ohio, July 3, 1910. The congregations in Cleveland and Farrell were not organized until after the merger year.

Control and Administration of Home Missions

Two problems concerning home missions confronted the delegates to nearly every synodical convention; how could the

work on the territory of synod be integrated with the program of the General Council; should the synod support a full time missionary superintendent? These same issues persisted after the 1919 merger, and there are striking parellels in the actions taken.

At its 1868 convention the synod pledged support to the executive committee on home missions of the General Council but retained the right to designate the specific missions to be transferred from synod control to this committee. A year later it was decided to allocate at least one-fifth of all funds collected for home missions and church extension to the General Council. In 1887 the parent body organized three committees, Swedish, German, and English and requested that "the whole of Home Missions outside of the district synods be assigned to these committees in their respective spheres." The synod was reluctant to make the transfer. There was fear that many isolated groups of Lutherans would be neglected. For more than forty years, it will be remembered, the synod had responded to appeals for help from widely scattered areas of the American west and from Canada. A motion prevailed to "separate our western work from all connection with the General Body."

Another topic for perennial debate was the need for a full time salaried missionary superintendent. In 1887 synod provided for such an officer, fixing the salary at $900 per annum and traveling expenses. A resolution favoring centralizing of the General Council's home missionary work "in so far as it allows our Synod to control its own local work" was adopted. The Rev. D. M. Kemerer then began six years of distinguished service as missionary superintendent. At the end of that time, undoubtedly as a result of a financial depression and the pressure for centralized control by the General Council, the office of missionary superintendent was discontinued and the duties vested with the president of synod. This proved too great a burden for the president so the executive committee two years later chose Rev. J. Ash as missionary superintendent. He was to retain his parish but get an

assistant to do preaching and parochial work at a salary not to exceed $600 a year. In 1904 there was a return to a full time salaried missionary superintendent.

The problem of unification continued to be debated at each annual session of the synod, but it was not until 1913 that the decisive step was taken. Then, by a vote of sixty four to thirty nine, the transfer of English home missions to the General Council was ordered. Three years later the new plan went into effect; Rev. M. J. Bieber became the eastern superintendent for the General Council and Rev. C. A. Dennig of Tarentum the field secretary for Pittsburgh and vicinity.

The confusion concerning the allocation of responsibilities among a plethora of local, district, and national agencies persisted. A special conference called by the General Council in Buffalo in 1916 undertook to define the powers and duties of the conference mission committee, the synodical board, the General Council board, the missionary, field missionary, district superintendent, and general superintendent. To protect its interests the synod organized an auxiliary home mission board, and, in the years following 1915, separate reports were made to the synod by the General Council and synodical boards.

The Passavant Legacy

The synod was not content merely to give financial support and counsel to the institutions founded by Dr. W. A. Passavant. New ventures were made in the several fields of inner missions. Detailed accounts of the founding and progress of the Lutheran Children's Home in Zelienople, Old People's Home at Zelienople, Lutheran Home for the Aged, Erie, Bethesda Home, Crawford County, The Passavant Memorial Homes for the Care of Epileptics, Rochester, Passavant Hospital, Pittsburgh, and The Lutheran Service Society of Western Pennsylvania are given in a separate chapter. Our concern here is with synodical action.

Supervision and control of the Orphan's Home at Zelienople and the Passavant Hospital, Pittsburgh, were complicated by the corporate powers of the Institution of Protestant Deaconesses set up by Dr. W. A. Passavant. The charter required that a board of visitors, all pastors and laymen of the Pittsburgh Synod, meet annually and investigate whether "the children are daily and diligently instructed in the Holy Scriptures and in the Small Catechism . . . whether teachers and directors are in good and regular standing in the Evangelical Lutheran Church."

The annual reports of the board reveal careful study and excellent judgment, and its recommendations usually received favorable consideration by the synod. A consolidation of work for orphans was effected by the transfer of the girls from the Rochester Home to the Farm School at Zelienople in October 1893. Not until 1922 was the charter of the Institution of deaconesses amended to give management and control to the Pittsburgh Synod.

By action of the 1894 convention the founding of a home for aged and infirm persons was referred to a special committee and the conferences invited to discuss the matter. The Middle, Eastern, Western, and Northern Conferences were unanimous in urging the synod to found a home. The Southern Conference deemed, "it inexpedient at present." There was no report from Nova Scotia.

In a five point preamble to its report to the 1895 convention the committee pointed out the duty of churches to make provisions for the aged, "lest they become inmates of the poor house, which would be painful and undeserved to them and a burning disgrace to the church." The synod then approved a recommendation that a special committee of ministers and laymen be appointed "to receive a suitable property by gift or purchase to be held in trust by the trustees of the Ministerial Relief Association." The same committee was to prepare a constitution and by-laws for the

government of the contemplated "home for aged and infirm persons."

The nation was in the throes of financial hardships and, for nearly a decade, little progress was made. In 1897 the committee reported that only five dollars was in hand. Two years later the special committee and the executive committee were directed to go ahead with plans for a home for the aged and infirm members of synod, both ministers and laymen. By 1905 a constitution for a board of managers was approved. A year later the construction of a building at Zelienople to cost $75,000 was begun.

The independently chartered Home for the Aged at Erie opened May 31, 1906, with the Rev. G. A. Benze, pastor of St. John's Church, as president of the board of directors. He reported the ownership of a modern fourteen room house, free of debt. In 1918, at the last convention before the merger, the executive committee reported the gift of a farm for a children's home north of Meadville. This was made a matter of business for the merger convention.

Founding an Inner Mission Society

Inner mission work was established in the Pittsburgh area due to the initiative of the Erie Conference. Its recommendation in 1905 was referred to the other conferences and they gave it enthusiastic support. The Eastern Conference urged that it be done "as soon as possible." The Southern expressed "hearty sympathy." The Middle Conference recommended the appointment of a suitable pastor, the adoption of the name, "Inner Mission Society of the Evangelical Lutheran Church in Pittsburgh," and the raising of funds. Subsequently the inner mission problem was referred to a special committee who in turn recommended the appointment of an inner mission board and the calling of a city missionary at a salary of $1500 and expenses.

The board was appointed but, after a year of study and survey, and with the full collaboration of the General Synod and the Joint Synod of Ohio, it was decided to organize "a free rather than a synodical society." Some 160 representatives from the three cooperating synods met in First Lutheran Church of Pittsburgh, April 18, 1907, adopted a constitution and elected officers for a new organization "The Lutheran Inner Mission Society of Pittsburgh."

Dr. A. J. D. Haupt was called as superintendent. His first report to the synod, 1909, delineated the scope of the new venture. Included was the establishment of a hospice in which forty persons could be cared for. The energetic superintendent in this first year had made forty-four calls at six hospitals, forty-two jail visitations, and had traveled 5,000 miles in presenting the cause to synods, conferences and congregations. A detailed account of what later came to be known as the Lutheran Service Society is given in another chapter.

Beneficiary Education

Prospective candidates for the ministry often came from homes with meager resources. Low pastoral salaries made it difficult to pay debts accumulated during seven years of college and seminary study. The tradition of a fully trained ministry and the crying need for pastors for new missions led the synod to underwrite a well integrated program of student aid.

In 1873 the synod accepted the proposals of a committee on a planned program for recruitment and sustenance. Piety, health, talents, diligence, scholarship, ministerial gifts, general habits, and need were to be considered. The following rules were adopted: (1) the applicant for aid must appear personally before the committee and must bear letters from his pastor and a teacher; (2) the aid given was not to exceed $200 per year and was to be paid directly to the institution to meet tuition and board bills; (3) the com-

mittee was empowered to discontinue aid in cases of immoral conduct, scholastic failure, marriage, or union with any secret society or fraternity; (4) each applicant must sign an oath to be diligent and promise to refund the money if he joined a secret society or failed to enter the gospel ministry; (5) each applicant must be a probationer for the first four months.

From time to time procedures were revised. In 1887 it was decided that applicants must be prepared to enter the freshman class at Thiel College. No aid was to be given to students taking less than the full classical course, and the amount of seminary aid was reduced to $185 yearly. Each recipient was required to sign a note for the cumulative amount of aid. After twenty one years in the ministry these notes were to be cancelled. Faculty members were required to fill out elaborate rating forms for each student. Following 1909 the beneficiary, after settlement in the ministry, must repay annually one hundred dollars of the amount loaned.

The Need for a Pension Plan

The average pastor with low pay and little personal property was ill prepared for the emergencies of illness, death in the family, or prolonged disability. A Disabled Pastors' and Widows' Fund was established as early as 1851 upon the recommendation of President G. Bassler. Based on annual collections in the congregations of synod the fund income was both meager and irregular. The relief extended to all applicants over a thirty eight year period amounted to only $2,134.

The impelling need for adequate retirement benefits led to the organization of the Ministrial Relief Association of the Pittsburgh Synod. Mutual aid rather than insurance was the basic principle. In its earliest form each member was privileged to set the amount of his annual contribution, and the benefits varied accordingly. In 1882 a formal constitution was drawn up and referred to the conference, but it was not until 1888 that the Asso-

ciation became an official agency of the synod. Funds came from annual dues of $10 for each member, a $4.00 per member payment when a subscriber died, and a suggested contribution from each congregation of five cents per communicant member. An endowment fund was set up and provisions made for monthly allowances to the disabled and aged.

The Association grew very slowly. In 1891 only twelve of 125 ministers comprising the synod were members. Even though the synod had voted a ministerial relief apportionment of five cents per member, only $581.15 out of a possible $3,178.80 was collected. The beneficiaries were each receiving $180 a year in monthly installments. By 1914 the membership had increased to fifty and the total assets to $7,367.

The synod took independent action in 1917 creating a fund for the aid of needy ministers of the synod and their wives. This was to be known as "the Lord's Treasury." Administration was vested with the officers of the synod. Each congregation was to contribute annually not less than 5% of its regular apportionment. The situation was further complicated by the merger in 1919 and an organic relationship with the United Lutheran Church of America. The synod now requested the Board of Ministerial Relief of the United Lutheran Church to take over the care of its needy pastors and their families. The earlier action placing a percentage of apportionment in the Lord's Treasury was rescinded. The assets of the Ministerial Relief Association were turned over to the U. L. C. A. Board.

A New Constitution

It is highly important that individual congregations and synods have a clearly defined legal status. Doctrinal affirmations, discipline of members, and financial and administrative procedures must be spelled out in detail. The original constitution, 1847, of the Pittsburgh Synod served with few amendments for nearly half

a century. A new constitution, closely modeled after that of the Ministerium of Pennsylvania, was adopted September 1894 "to go into effect on the fifteenth day of January, 1895, the fiftieth anniversary of the founding of the Synod."

There had been little change in doctrinal position since the days of the founding fathers. The key statement still was an affirmation of dependence on the canonical books of the Old and New Testaments as the word of God and the unaltered Augsburg Confession as "a correct exhibition of doctrine." The Apology, the two catechisms of Luther, the Smalcald Articles, and the Formula of Concord were declared to be "a faithful development and defense of the doctrine of God's Word and of the Augsburg Confession." The three "exhibitions of the faith of the Church Universal," the Apostles, Nicene, and Athanasian Creeds were also retained.

An executive committee with the president of synod as chairman and the conference presidents and a lay delegate from each conference as members, was given wide powers over missions and missionaries, beneficiary education, and the supervision of finances. Detailed provisions were made for the academic qualifications of applicants for ordination, and they were required to appear before an examining committee. Discipline of clerical members was provided for by defining the offences, penalties and procedures for censure or dismissal.

A schedule of eight annual offerings (Orphan homes during Christmastide, foreign missions during Epiphany, home missions at Pentecost, General Council missions at the Reformation Festival, ministerial relief at five cents per member and the Thiel College library at one cent per member) was listed in the by-laws.

The eight standing committees were business of congregations, parochial reports and apportionments, protocol, pastors' homes, church edifices, proceedings of the conference, theses for discussion,

absentees and excuses. Committee members were appointed by the president of synod at each convention and were required to present their reports a year later both in English and German.

The boundaries of the six conferences Northern, Eastern, Southern, Middle, Western, and Nova Scotia were precisely defined. The ministers of German language congregations were given permission to form a separate conference.

A Full Time Salaried President

As the synod grew the need for a full time executive became apparent. Over a fifteen year period, 1898 to 1913, much study and debate were centered on this issue. The constitution of 1895 provided for an annual election with a limitation of three successive terms. The president, if required by synod, must relinquish his parish and give full time to his duties. Under this plan G. A. Wenzel served 1868-70, H. W. Roth 1871-73, Samuel Laird 1874-76, W. F. Ulery 1877-79, W. A. Passavant 1880-82, Edmund Belfour 1883-84, J. K. Melhorn 1885-87, J. A. Kunkelman 1888-90, J. Q. Waters 1891-93, J. C. Kunzmann 1894-97, A. L. Yount 1897-99, Edmund Belfour 1900-02, D. H. Geissinger 1903-04, W. J. Miller 1906-07, C. Theo. Benze 1908-09, and G. J. Gongaware 1910-13. All of these men retained their parish appointments during incumbency.

At the 1898 convention a detailed report was given listing requisite constitutional changes for an elected president to serve for three years at a salary of $1200 per annum. The matter was then referred to the conferences for further study. The Southern, Western, and Middle conferences approved with only the Northern dissenting. Nevertheless, at the next session of synod, the plan was laid on the table. Tradition and a steadily mounting indebtedness which found the synod more than $25,000 in arrears by 1908 made it difficult to get majority action.

Nevertheless, the proposal was revived in 1911 when a special committee advocated a salaried full time president with a five year term. Synod was convened a day early to consider this report. A year later a proposed amendment detailing the duties of the president was referred to the conferences for study. Favorable action by the synod finally came in 1913. Rev. G. Franklin Gehr, for the previous five years pastor of Luther Memorial Church, Erie, was elected president. His salary was set at $2,000 with an allowance of $500 for house rent. At the end of his first term he was re-elected and served until the merger in 1919.

General Council Policies

From the inception of the General Council in 1867 the synod took an active part in the conventions and in policy making. Delegates to the biennial sessions frequently presented synod sponsored resolutions and their reports after returning were often debated at length. In response to pleas from Pittsburgh delegates the General Council at its Minneapolis convention in 1909 authorized a study of a ministerial pension plan. Three years later, after convention approval, the plan was made one of the objectives of a $2,000,000 Jubilee Fund campaign.

The Galesburg Rule, adopted at the Akron convention in 1876, was the subject of conference memorials pro and con leading to spirited synodical discussion. The two provisions of the rule were; "Lutheran pulpits are for Lutheran ministers only; Lutheran altars are for Lutheran communicants only. The exceptions to the rule belong to the sphere of privilege and not of right." In 1880, after President W. A. Passavant had deplored the lack of liturgical uniformity, noting that some pastors used the full service and some none at all, the synod, following his suggestion, requested that congregations adopt "the beautiful and impressive service" contained in the Hymnal published by the General Council. It was an unvarying practice of the synodical apportionment

committee to recommend that the full amounts requested by the General Council for foreign and home missions be apportioned among the congregations.

Boundary Problems

The fact that the territory of the Pittsburgh Synod, before its founding in 1845, had been cultivated by some five synods, coupled with the vigorous home mission program of the new synod, led to jurisdictional and territorial difficulties with neighboring synods. Many disputes involved the Joint Synod of Ohio, Eastern District. At the 1869 convention of synod a communication from the Eastern District was received suggesting a joint meeting of committees from the two synods. The following year this joint committee recommended that the state boundary be the line of division and that an Indiana Synod be formed. The latter step was taken, and, at the 1872 convention, the Holy Trinity congregation at Fort Wayne asked dismissal to join the newly formed Synod of Indiana. Similar permission was given congregations at Akron, Ohio and Vandalia, Illinois. A working agreement acceded to by both synods in 1873 had the following provisions: the state line was to be the boundary; ministers and pastoral charges beyond the line were to be permitted to retain their present synodical connections if deemed prudent and desirable; all pastoral charges formed within the bounds of a synod were to be requested to unite with synod; and pastors were to be asked to join the synod in which the congregations to which they were called were located.

Historic alignments are difficult to alter, so inevitably a number of jurisdictional disputes followed. A prolonged controversy involved the First Church of Greensburg which had been received into the Pittsburgh Synod without a formal dismissal from the Ohio Synod. The latter body lodged a protest with the General Council meeting in Philadelphia in 1885. This led to a meeting of representatives of both synods in First English Church,

Pittsburgh, August 20, 1885. Representing the Pittsburgh Synod were two former presidents, W. A. Passavant and Edmund Belfour, and one soon to be elected to that office, W. A. Kunkelman. This inter-synodical group agreed that neither synod should "induce, solicit, or even encourage ministers, congregations, or individual members of congregations to leave their synod to unite with the other; that neither pastors nor individual members of congregations should be received without having obtained regular and honorable dismissal." Reports from fact finding committees of each synod were to precede future intersynodical conferences.

Although this plan was approved and each synod then appointed a committee of three with a view to joint conferences little progress was made. Some years later it was reported that "there has been a general and decided unwillingness on the part of those concerned to avail themselves of the opportunity to unite with the territorial synod and we are of the opinion that the time has not yet come when it would be of use to press the matter."

Higher Education, Thiel College

On a lovely afternoon in October 1866, when the synod was in session at Rochester, the ministers and laymen crossed the Ohio River to Phillipsburg, now Monaca, for the dedication of an institution of learning. Dr. W. A. Passavant, in a brief introductory address, told of a $5500 gift from A. Louis Thiel, an active layman of Second German Church, Pittsburgh. Various places were visited, Dr. Passavant explained, Phillipsburg selected, the buildings of a sanitarium and adjoining grounds purchased, and the school named Thiel Hall without the knowledge or consent of the benefactor. Addresses in English and German were made by Dr. Krauth and Pastor G. A. Wenzel of Second German Church.

The details of the development of Thiel College are recorded in another chapter. The concern here is with actions of

synod in defining policies and pledging financial support. For half a century the major concerns of the synod were Christian education and home missions. Two bitter and divisive controversies relating thereto, the control of missions by the synod or by the General Council, and the location of Thiel College, were perennial topics for debate.

In 1869 Thiel Hall became the property of the synod by the terms of the will of Louis Thiel which also provided a modest endowment. The synod assumed responsibility for electing the directors and defining policies. In 1870, a charter granted by the Pennsylvania General Assembly vested ownership and control with the synod. A synodical committee on location, having gathered information and pledges of support from Rochester, Economy, Sharon, and Butler, accepted a gift of land from the citizens of Greenville with the proviso that the college be "pledged to the distinctive faith of the Lutheran Church."

From the outset synod members were proud of their college. The Thiel board reported in detail at each annual convention and problems of physical facilities and the control of the administration, faculty and student body were discussed at length. The financial needs of Thiel became a pressing concern of the synod. Reformation Sunday was designated as the time for an offering in all congregations for the support of the Thiel Library. Special fund raising projects were approved from time to time, and direct appropriations made from the funds of synod. In the 1909 budget Thiel was allocated $3,000 out of a total of $30,625.

Synodical supervision extended to both students and faculty. Students for the ministry were expected to attend Thiel. The board of trustees was instructed to take "such action as will entirely prohibit secret fraternities." The board was directed in 1871 to secure a professor of German, for a "minister must be fully competent to preach the Gospel in both the German and English languages."

The Greensburg Seminary, the Removal Issue

The rapid growth and flourishing condition of the Greensburg Seminary under the supervision of the Westmoreland Educational Society, comprised of ministers and laymen of the synod, prompted a proposal in 1897 that educational work within the bounds of the synod be consolidated. When this proposal was submitted to the conferences for discussion there were varied reactions. The Northern Conference opposed consolidation fearing that the Thiel charter and degree granting powers might be jeopardized. The East Conference proposed a self perpetuating board or the transfer of property to a new corporation. The Middle and Southern Conferences favored consolidation under a permanent but not self perpetuating board. The Western Conference recommended that the Westmoreland Educational Society transfer ownership and control of the Greensburg Seminary to the Thiel Board.

For the next five years the synod gave financial support to both institutions. In 1897 the Southern Conference was authorized to collect funds within its boundaries for the Greensburg Seminary. Four years later the Seminary was given a grant from the synodical treasury, this to be pro-rated among all congregations. Thiel College Day became a joint project with the president of the synod, the president of the board of trustees of the Westmoreland Educational Society, and the president of the Thiel Board serving as the committee.

The rapid growth of the Greensburg Seminary coupled with its financial solvency at a time when Thiel was heavily in debt, caused many in the synod to favor consolidating the two institutions. At the turn of the century, when Thiel reported 137 students sixty five of whom were in collegiate courses, the Seminary had 265 students, 115 being in the classical and normal courses.

In 1902 the synod passed a resolution "favoring the removal of Thiel College from Greenville under proper conditions." The

following year, after several days of fervid and at times bitter debate, the synod passed by a vote of seventy four to fourteen a resolution relocating Thiel in Greensburg.

Greenville citizens and Thiel alumni strongly opposed the synod action and the move to Greensburg was blocked by action of the Mercer County Court in 1903, denying the right of the trustees "to remove the College from its present location." This decision was later affirmed by the Pennsylvania Supreme Court, January 7, 1907. The College remained closed from June 1903 to September 1907 when it was reopened by action of synod. Details of this action are presented in an historical sketch of Thiel College in a later chapter.

The Conferences, Branches of the Tree

At the time of its founding in 1845 the synod was divided into three conferences. In 1868, at the first convention of the General Council branch there were reports from five conferences: Western, Southern, Northern, Eastern, and Ohio River. A sixth conference, the Chicago, comprising four widely scattered mid-western parishes St. John's Church, Fort Wayne, Trinity, Fort Wayne, Church of Mercy, Chicago, and Jerusalem Church, Medina, Ohio, was admitted the same year. Six years later a Nova Scotia Conference was added with six parishes and twenty two churches. In 1904 an elaborate plan for eight conferences, to be named for strategically located cities, was referred to a committee. As eventually adopted these became the Kittanning, Pittsburgh, Ridgway, German, Erie, Greensburg, and Western conferences.

German congregations through the home mission zeal of the synod were established throughout the mid-west. The ethnic kinship of these groups was enhanced by the use of the mother tongue. These widely distributed congregations were authorized in 1887 to meet once a year as a special German conference with

all the rights and privileges of the regular district conferences. The congregations, however, were to retain membership in district conferences.

Ten years later eleven pastors and four parishes of the thirty five pastors officiating in German signed a petition asking for the organization of a German synod. A committee to study this request advised against a separate German synod. Instead they advocated giving power to the German Conference to appropriate all money for apportionment and Pentecost offerings to German mission work. In 1906 the constitution was amended to give financial autonomy to the German Conference, and the English missionary superintendent was relieved of the care of German missions. At the time of the merger in 1919 the synod was divided into seven conferences: Erie, Greensburg, Kittanning, Pittsburgh, Ridgway, Rochester, and German.

Throughout the history of the synod the conferences have been given important administrative, supervisory, and promotional obligations. As the foregoing pages have so often revealed, critical problems, controversial resolutions, and questions of policy changes were regularly referred to the conferences for debate and report with recommendations to synod. Conference memorials frequently stimulated the synod to new areas of service such as inner missions and social action.

At the 1879 convention President W. F. Ulery requested that "the conferences be charged with certain parts of our church work such as ministers' support, apportionment to missions, education and general benevolence." A committee to study this recommendation requested that the conferences follow a previously published program including doctrinal theses, essays on home missions, education, foreign missions, Sunday schools, orphans' homes, and systematic beneficence. It further recommended that conferences be responsible for collections, and that apportionment be made to the conferences and not to the charges. It was not until

1911, however, that complete responsibility for apportionment and administering the fiscal program of the synod was turned over to the conferences.

Benevolent Objects

The spirit and genius of Dr. W. A. Passavant found expression in a broadly based benevolence program. Sums were subscribed for home missions thousands of miles from western Pennsylvania. An ever increasing number of schools, homes, and charitable endeavors were supported in and beyond the territory of the synod.

A system of special offerings and apportionments to congregations was developed by synodical action. In addition, Sunday schools, mission leagues, and later, men's and women's auxiliary organizations made significant contributions. The treasurer, in 1902, listed thirty five separate causes for which he had received contributions from congregations. Seven years later, Treasurer J. Q. Waters gave an illuminating analysis of benevolent objects. The four General Council causes included home missions, church extension, foreign missions, and a Porto Rico mission. Among the Pittsburgh Synod objects were home missions, beneficiary education, special offerings for new missions, the Chicago Seminary (a tribute to W. A. Passavant, the founder), orphan work at Zelienople, the Passavant Homes for Epileptics, the Old People's Home at Zelienople, inner mission work at the hospice in Pittsburgh, Jewish missions, and the Ministerial Relief Association. An offering for each of the above causes was taken on a designated Sunday.

A thorough revision of financial policies was effected in 1911 at a special convention of synod in Pittsburgh to hear and act upon a report of the committee on "the revision of the financial policy as to synod, conference, and congregations." The new plan made the conference the unit for apportioning, collecting,

and promoting fiscal needs. According to this system a percentage of the total synodical benevolence was assigned to each conference by the executive committee. After reviewing this request an apportionment committee comprised of all the conference committees would lay the apportionment on individual congregations. All congregational payments were to be made to the conference treasurer.

The two fold subscription or budget plan, already in popular use by Protestant groups throughout the United States, was recommended for individual congregations. There was to be an annual canvass of each member by a committee working in pairs. Individuals were to designate on a pledge card, (a) an amount to be contributed for congregational expenses and (b) an amount to be applied to the synodical apportionment. The contributor was informed of the percentage basis of apportionment allocated to ten causes: foreign missions, General Council home missions, Pittsburgh Synod home missions, Porto Rico missions, Slav missions, Jewish missions, inner missions, Thiel College, beneficiary education, and synodical current expenses.

In 1888 the synod established a church extension fund and directed that an additional column be added to parochial reports headed "Church Extension," the amounts to be paid to the church extension fund of the Pittsburgh Synod. Two years later it was resolved "that the special attention of pastors and laymen of our Synod, of the Sunday Schools and Mission Leagues and Associations of our congregations be directed to the Church Extension Society of the General Council and they be urged to become members of the same." Area support was given to the church extension societies of Pittsburgh and Erie.

Anniversaries

Anniversaries commemorating significant events in the development of the synod and of the church at large were utilized both as a medium for quickening the faith of members and for

raising funds. "The Great Year of Jubilee," the 350th anniversary of the Protestant Reformation was set for 1867. A medal was struck and special sermons preached at conferences, the synodical convention, and in home congregations. Some $25,076, amounting to $3.13 per communicant was raised. New missions were founded, parsonages built and money sent to the seminaries.

At the 1882 convention elaborate plans were approved for celebrating the 400th anniversary of Luther's birth. A series of topics were prescribed for the next synodical convention and each pastor asked to preach once a month on some phase of Luther's life and writings. The goal of the German congregations was the endowment of a chair of German at Thiel. The English congregations were to endow a Martin Luther professorship. Although these goals were not fully achieved there was great interest in the numerous special programs given on congregational, conference and synodical levels.

The fiftieth anniversary of the founding of the synod was the occasion for reflecting on the sacrifices and achievements of the past and recruiting funds and personnel for the tasks that lay ahead. Preliminary plans were made at the 1893 convention for a year of commemoration. It was to begin with an historical address by Dr. W. A. Passavant at the 1894 convention and to close when the synod met again a year later.

The death of Dr. Passavant came shortly before his scheduled address. The passing of the motivating spirit among the founding fathers marked the end of an era. President of the synod for six years 1860-62 and 1880-82, and missionary superintendent for eight 1849-56, he is best known for the institutions he founded, based on Christian love and compassion, and serving the ill, the handicapped, and the parentless. His zeal and interest in the many aspects of the Christian ministry carried him far beyond the borders of western Pennsylvania, for he founded hospitals

in Chicago and Milwaukee, a theological seminary in Chicago, and missions in the midwest and Canada. Through the columns of "The Missionary" and "The Workman," weekly journals of religion with a wide ecumenical outlook, which he founded and edited, and through his travels he alerted the synod to the many facets of Christian service. His was indeed an inspiring and enduring legacy.

At the anniversary convention a letter was read from Rev. D. Earhart of Atchison, Kansas, the only survivor of those who participated in the organization of the synod. The Synod of the Northwest sent this heartening greeting, "Because the Pittsburgh Synod has been, the Synod of the Northwest is." Historical addresses on Home Missions, Beneficiary Education, Ministerial Relief, Hospital and Orphan Work, and Thiel College marked the 1895 sessions of synod, half a century after the founding.

Sunday School and Youth Work

Lutheran churches have always stressed understanding as a pre-requisite to confessional commitment. On the congregational level Sunday schools have been the medium, not only for instruction, but for evangelization as well. They made an excellent forum for the presentation of the programs of the synod and the General Council. Sunday school offerings for missions and other causes were a principal source of benevolence. Thiel College pioneered in leadership training by conducting a well attended school for church workers each summer.

At regional and conference meetings key problems were discussed, enthusiasm engendered, commitments made, and social activities enjoyed. For example, the Middle Conference Sunday School Association, organized in 1888, held annual conventions. Papers were read on such topics as qualifications of officers and teachers, lesson content, and home and foreign mission projects. In 1907 some $5,000 was contributed to benevolent work by the

Middle Conference. The Middle and Pittsburgh Conferences combined to hold institutes.

In order to coordinate the work of "Conference Sunday School Associations, Institutes, and Graded Unions" the synod, in 1915, created a standing committee on Sunday school work. In its first report the committee recommended uniform standards of excellence, Sunday school rallies, the appointment of a Sunday school statistician, and annual Sunday school conventions on a synod wide basis. Ever jealous of their prerogatives the conferences to whom the report was referred rejected these proposals. In a final report before the merger of synods in 1919 the committee stated that there were approximately 2500 Sunday school officers and teachers in the schools of the synod and that 25,000 scholars were enrolled.

Opposition from the conferences and the concern of the General Council for national organizations made it difficult to organize adult auxiliary groups on a synod wide basis. It was not until 1907 that a proposed constitution for conference woman's home and foreign missionary societies was approved by synod. Two years later a synodical woman's missionary society was formed. Thirty years earlier the Pittsburgh Synod (G. S.) had taken similar action. A Layman's Forward Movement, organized in 1909 was given synodical recognition the following year. Its annual meetings were held in conjunction with the synod and its reports made a part of the minutes. Detailed accounts of these auxiliaries are given in a later chapter.

Discipline

Ministers of the synod were expected to maintain high moral standards and to subscribe to the doctrinal statements of the synodical constitution and actions of the General Council. From time to time the synod undertook to discipline offenders. A few ministers were dismissed for drunkenness, dishonesty, and falsehood.

The synod was scrupulously fair in dealing with alleged offenders. Procedures were defined with meticulous detail in the constitution. Charges had to be made in writing, an investigating committee was appointed to review the evidence, and the accused had the right to appear before the synod and be represented by counsel. A confession of guilt and a promise to reform often led to the remission of a penalty.

The synod frequently took action to defend its members. The action of the German Church, Pittsburgh, in dismissing their pastor for opposing the sale of lager beer at the annual picnic by refusing to give the requested announcement from the pulpit was condemned "wholly at variance with the Word of God and the faith and practice of the Evangelical Lutheran Church." It was resolved that "this synod devoutly thanks God for the manly and Christian stand of our brother the Rev. G. A. Wenzel, against the drinking customs of the world in social gatherings of the Church of Christ, and for his refusal, in the midst of opposition and abuse, to countenance, in any way whatsoever, what experience has proved to be so great a curse to the congregation."

When a local newspaper commented on the absence from the sessions of synod of twelve or fifteen members who spent a social evening in the Taylor House, Greenville, an investigating committee was formed. It reported that "rumors of such conduct are misleading and newspaper reports grossly exaggerated . . . while no intemperance could be truthfully charged against the members of Synod, their consequent absence from the evening session of Synod was contrary to good order and a proper respect for the Synod."

Strong endorsement was given to the action of the General Council in 1872 denouncing secret societies as infidel and immoral. The recommended penalty to "cut off the persistent and obstinant offender from the communion of the church until he abandons them and shows a true repentance" was approved. Evidently the

practice persisted, for twenty three years later the president of synod was directed to confer with and admonish members who joined such societies.

In 1891 the synod took action, and this was affirmed in 1905 "that missionaries and missions be and are hereby forbidden to raise funds by fairs, festivals, balls or kindred ways." More than fifty years later, in 1957, and again in 1961, the merged synod took similar action.

References to Problems of the Day

Due to a strong commitment to the principles of separation of church and state and a reliance on the quickening of the individual conscience by the Word of God, there were few pronouncements on social and political issues. A deep concern for moral problems prompted frequent resolutions, although the appointment and reporting of social action committees belongs to later decades.

Synod leaders shared the growing alarm among Protestant groups over the secularization of Sunday. In 1899 protest was made against the "increasing practice of employers requiring men to work on Sunday." The custom of devoting Sunday to worldly amusements was viewed with "deep regret and apprehension." In 1911 the synod commended the efforts to diminish the amount of Sunday work required by the postal service of the United States. The secretary was instructed to send a copy of the resolution to the Postmaster of Pittsburgh. The 1908 convention strongly opposed a movement to discontinue Bible reading in the public schools and urged ministers and church members "to use their influence with members of the legislature from their respective districts for the protection of the Bible in the schools."

In 1906 the delegates to the General Council asked the synod to affirm action by the national body commending "all efforts to settle international disputes by arbitration as being conducive

to the peace of the world and extension of Christianity." There was widespread fear that the United States would become involved in what rapidly became World War I. The 1915 convention adopted a series of resolutions prepared by J. G. Reinartz commending President Wilson for proclaiming neutrality and deploring "the exportation of arms and ammunition to any of the nations now engaged in war."

A declaration of war by the United States in 1917 was a shocking blow. There were many German language parishes and a large first and second generation German constituency. President G. Franklin Gehr in his report to the Greensburg convention, two months after Congress had declared war, asked for prayers for repentance and for God's guidance.

The loyalty of synod members was unquestionable. A year later President Gehr reported an excellent response to the appeal for chaplains (three had gone) and to the funds of the National Lutheran Commission. He urged pastors and congregations to offer their undivided strength and services to the government in every phase of the war "so that a religious victory may be won for this nation and the cause of freedom maintained to us and to the nations of the world." The following resolution, prepared by the committee on the president's report was passed unanimously: "We hereby as a Church reaffirm our loyalty to our country in this her hour of great need."

Half a Century of Progress

As the time of merger neared the General Council branch could take pride in its growth in terms of membership and fields of service. From sixty pastors, 104 congregations and 8,507 members in 1868 the synod had grown to 156 pastors, 196 congregations and 38,055 confirmed members by 1918. Auxiliary groups were active with 119 Luther Leagues, thirty five men's societies and 218 women's societies reported.

Home mission zeal had continued unabated. Throughout the period no fewer than 225 pastors served fledgling congregations within and beyond the borders of the synod. New arrivals from southern Europe were being cared for.

A sustaining interest had been maintained in the institutions of mercy founded by W. A. Passavant. New ventures were a home for the aged at Zelienople and support for inter-synodical inner mission work in the Pittsburgh area. On the eve of the merger responsibility was accepted for an orphanage in Crawford County which later became the Bethesda Children's Home.

There was a strong concern for higher education. Thiel College had been brought under synodical control and systematic support given. A carefully supervised plan of aid to pre-ministerial students had been established. Annual grants were made to the Philadelphia Seminary.

The constitution had been revised, organization strengthened, and a budgetary system adopted. More important, the synod had come to have a unity of program and purpose. Its members looked forward to a renewal of fellowship with their neighbors of the General Synod.

CHAPTER VII
The Merger

Early Steps toward Reconciliation

The period of "open warfare" that followed the schism of 1867 continued in a modified form until the turn of the century. With the passing of the years much of the bitterness dissappeared. In both synods veteran pastors who had participated in the debates that led to the rupture were gradually replaced by young seminary graduates many of whom came from areas where there was little controversy. These men were eager to establish friendly relations with both General Synod and General Council pastors.

At this point in our story duplication is inevitable for two streams that have been treated separately merge into a single stream. In 1891 the General Council synod proposed a "conference of the mission committees of the two bodies with a view to the adoption of some plan by which greater harmony might be secured in carrying on the missionary work of the two Synods." The move proved to be premature for the General Synod rejected the proposal. As was related in Chapter Five the General Synod branch took the initiative in 1906 by proposing an exchange of fraternal delegates. A year later the General Council convention declared "we will cheerfully respond to any movement looking to more fraternal relations between these two Synods."

Two years later Rev. E. B. Burgess, who eleven years afterward became president of the merged synod, was selected by the General Synod as a good will ambassador to the annual meeting

of the General Council affiliate. His official report of a visit to the convention sessions in Greenville, the site of the rupture forty-one years earlier, read in part:

> Could it be possible that in God's providence out of the same church whence flowed the gall of bitterness forty years ago could flow the balm of reconciliation and healing? The great guns in the little park before the church frowned upon our approach but the welcome tendered was such as men give only to those whom they recognize as brethren in Christian faith . . . The sentiment is almost unanimous that the studied policies of the leaders of both Synods which forebade all fraternal intercourse in the past have been responsible for much of our contention and strife. As we learn to know one another better the interests of both bodies will be better conserved. Our sister synod is a prosperous body, has many truly lovable men in personnel, is building some fine churches in western Pennsylvania, is full of the spirit of missions and charity, desires to cooperate with us in all of our practical work, and is worthy of our highest regard.

Rev. George J. Gongaware of First Church, Pittsburgh was named by the General Council Synod to return the visit. During the next decade the exchange of fraternal visitors did much to further a mutual concern for understanding and unity.

A Renewal of Controversy and Restoration of Harmony

We have narrated too that for several years relations between the synods were strained by charges that the General Synod was attempting to plant "rival altars" at Wickboro on the territory of St. John's Church, Kittanning and at Jeannette by sending canvassers into the homes of members of these General Council churches. Delegate Robert R. Durst from the General Council reported a cordial reception at the General Synod convention in 1910, but, he added, "our protest went unheeded." The following year the General Council branch voted to continue an exchange of delegates only if the General Synod group would consent to a Joint Committee on Arbitration to which "all matters of difference between the two Synods may be referred for adjudication." To this proposal the General Synod gave its unanimous approval.

During the ensuing years the fraternal delegates reported mounting evidence of practical collaboration and good will. Typical is the report of Rev. J. Howard Worth to the General Council after attending the sessions of the sister synod at Mt. Zion's Church, Pittsburgh, in 1912. After expressing regret for past differences he called for mutual recognition as brethren in the faith of the need for further cooperation. He cited as current examples of cooperative endeavors "Inner mission work, our Brotherhood Work, our pre-lenten meditation, and our inter-synodical association work in the city of Pittsburgh." He reported that in addressing the General Synod he had voiced the hope that "out of mutual recognition and cooperation would grow unity whether expressed perfectly in an organic sense or not." Additional examples of pre merger fellowship and collaboration were given in Chapter Five.

Factors Leading to Unity and Union

Trends and events in western Pennsylvania and on the national scene led to unity and, eventually, to organic union.

Fraternal relations were furthered by area organizations such as The Evangelical Lutheran Ministers' Association of Pittsburgh, organized with sixty eight members in 1908, The Lutheran Brotherhood of Western Pennsylvania, The Pittsburgh District Luther League, The Lutheran Woman's League, The Woman's Missionary Society, Sunday school associations, and mission leagues. These groups afforded continuing opportunities for personal association so necessary to mutual understanding. Particularly significant were joint projects such as the Inner Mission Society of Pittsburgh.

The great anniversaries awakened pride in a common heritage and led to area meetings. Notable were the 400th anniversary of Luther's birth, celebrated in 1883, and the Quadri-Centennial of the Reformation for which plans were laid in 1913-17.

On the national and international scene similar forces were at work. The national bodies of the General Synod and the General Council collaborated in formulating and publishing a "Common Service" in 1885. In 1877-78 Free Lutheran Diets were held in major cities for the discussion of theological questions. In 1898, 1902, and 1904 there were General Conferences officially sponsored by the General Council, the General Synod and the United Synod of the South.

In India, where the interests of the two major bodies converged, missionaries were exchanged and areas of mutual service explored. An exchange of fraternal visitors to the national conventions of the General Synod and the General Council began in 1895. The development of auxiliary groups such as The Young People's Lutheran Association which became The Luther League in 1883, The Woman's Missionary Society, and The Lutheran Brotherhood were important factors in furthering fraternization, understanding, and collaboration.

"Manifest Destiny" was the term applied to the spirit of a young and ever expanding America seventy five years earlier. Similarly, Lutherans had a sense of mission and pride in their heritage. If they were to lead American Protestantism they must reconcile their own differences and organize for action.

A United Lutheran Church

The United Lutheran Church developed from plans for the cooperative celebration of the Quadri-Centennial of the Reformation. At a meeting of the joint Quadri-Centennial committee comprised of representatives of the General Synod, the General Council, and the United Synod of the South on April 18, 1917, the following resolution was adopted:

> Believing that the time has come for the more complete organization of the Lutheran Church in this country, we propose that the General Synod, the General Council, and the United Synod

of the South, together with all other bodies, one with us in our Lutheran faith, be united as soon as possible in one organization to be known as the United Lutheran Church of America.

A committee on constitution, by a prodigious effort, had its report ready for consideration by the General Council in June 1917. Following favorable action by that body, the General Synod, and the United Synod of the South also approved. A year later, after a ways and means committee had resolved many procedural difficulties, the first convention of the United Lutheran Church of America was held in New York City, November 14-16, 1918.

Both Pittsburgh synods were in the van of the union effort. President G. Franklin Gehr of the General Council branch served as a member of a national committee to draft a constitution. The two synods in their separate conventions endorsed the recommendations of the Quadri-Centennial Committee, and, in the summer of 1918, unanimously approved a proposed constitution of a United Lutheran Church.

Preliminary Steps toward a Merger

The two Pittsburgh synods were the first of the district synods "to adjust themselves to the logic of changed conditions and reunite their forces." The initial move came from the General Synod. The November, 1918, convention recommended that a joint committee of pastors and laymen of both Pittsburgh synods be constituted to draw up a plan of union, fix boundaries, and arrange for a merger convention.

On February 9, 1919, at a special convention, the General Council agreed, suggesting that a ways and means committee consisting of the presidents of both synods and two pastors and two laymen from each be charged with full power to draft a charter and a constitution for the uniting synods and arrange procedural details for a joint convention. This committee was composed of President G. Franklin Gehr, C. P. McLaughlin, Rev.

W. E. Frey, Professor O. F. H. Bert, and Ralph Smith of the General Council and President T. L. Crouse, Dr. J. E. Bittle, Dr. Thomas A. Himes, Charles F. Stifel, and Robbin B. Wolf of the General Synod. After his election as president of his synod, Dr. G. Arthur Fry replaced Rev. T. L. Crouse.

This able and devoted group spent some sixteen days in meetings over a span of nine months to plan the specific details for organic union. Formal action followed at a merger convention in Pittsburgh November 18-21, 1919. Each synod first met separately, the General Council in First English Lutheran Church and the General Synod in Holy Trinity N. S. to hear final reports and prepare resolutions to be presented to a joint convention.

At their meeting the General Council members were concerned that support continue to be given to the institutions they had nurtured and sustained. The merged synod was to be asked to sponsor a fund raising drive for Thiel College as part of a semi-centennial celebration. Approval was given to a report of a newly appointed board of directors of a projected orphan's home in Crawford County. A committee, comprised of D. M. Kemerer, F. C. Oberly, and John J. Myers, was instructed to prepare an historical sketch embodying "prominent features of the faith and life of the Pittsburgh Synod" to be included in the minutes.

The General Synod convention was quite brief. President G. Arthur Fry, who had been in office only a month, reminded his compatriots that "true to a reputation for initiative in forward movements our synod was the first of the district synods now comprising the United Lutheran Church to make overtures to a similar body in its territory looking toward synodical union." Salaries of officers were ordered paid until December 1 and the treasurer requested to turn over all funds to the newly elected treasurer of the Pittsburgh Synod of the Evangelical Lutheran Church.

Union Accomplished

Formal steps leading to a union were taken at a convention in First Lutheran Church, Pittsburgh. It was here, on January 15, 1845, that pastors and laymen had met to form the Pittsburgh Synod of the Evangelical Lutheran Church. Now seventy four years later, the roll of the General Council listed 158 pastors and the sister body eighty seven, a total of 245, of whom 155 were present. After the secretaries of the merging synods presented certified copies of the rolls of their respective bodies, temporary officers were elected. Rev. A. J. Turkle (G. S.) was named president and Rev. John J. Myers (G. C.) secretary.

With commendable thoroughness the Ways and Means Committee had proposals ready for the legal, structural, territorial, and executive organization of the reconstituted synod. This report revealed both a sympathetic understanding that came through years of devoted service to the church and a practicality that stemmed from the administrative and legal experience of the committee members.

The report included a charter, approved by the Allegheny County Court November 12, 1919, for the Pittsburgh Synod of the Evangelical Lutheran Church and a synodical constitution. This, with the exception of an article on Amendments (Art. 23—calling for a two thirds vote of those present) was adopted. A provision calling for amendments by a majority vote was substituted, the reason being that the members of the merged synod desired freedom for changes during the formative period.

Organization procedures and boundary lines for eight conferences were provided. These became the North West, North East, East, West, Middle, South West, South East, and German.

There were to be five officers, all salaried: president, recording secretary, treasurer, statistical secretary, and missionary superintendent. The president and missionary superintendent were to serve

full time. Twelve elective boards and committees were constituted: trustees of synod, examining committee, synodical home mission and church extension board, inner mission committee, board of trustees of Thiel College, directors for three seminaries (Gettysburg, Susquehanna, and Philadelphia), directors for two orphans' homes (Loysville and Saegertown), an old people's home, Zelienople, and a committee on ministerial education. Visitors were to continue to be sent to the Orphan's Home and Farm School at Zelienople, and a committee appointed by the president of synod was to negotiate with the board of managers of the Institution of Protestant Deaconesses looking "toward a closer cooperation in management or ultimate ownership."

Agencies not officially connected with the synod were listed as the Ministerial Relief Association, the Home Mission and Church Extension Society of Pittsburgh and Allegheny, and the Church Extension Society of Erie and Vicinity. All of these had self perpetuating boards and the Ways and Means Committee recommended that they be continued. A proposal to have the Ministerial Relief Fund turned over to the Board of Ministerial Relief of the U. L. C. A. failed "The Lutheran Monthly," a General Synod journal, was to be continued as an official organ of the merged synod under the supervision of the executive committee. Congregations serving the same or adjacent areas were urged to merge. It was suggested that both pastors concerned resign.

Officers Elected and a Budget Adopted

Permanent officers were elected at the second convention session, November 19. The full time offices went to men who had achieved prominence in the General Synod. Dr. E. B. Burgess, pastor of Trinity Church, Connellsville, was named president. A former president of the General Synod, 1901-2, a zealous advocate of union, the author of a history of the General Synod, (1904) and a man of marked literary, executive and parliamentary talents, he

was destined to give distinguished leadership during the formative years of the united synod. Dr. J. Elmer Bittle, from 1903-4 president of the General Synod, was elected missionary superintendent. He had already served his own body for nine years in that capacity, and, as editor of "The Lutheran Monthly" he had an intimate knowledge of congregational activities and mission opportunities.

The three part time officers had been active in the General Council branch. The newly elected treasurer, G. L. Rankin, pastor of St. John's Church, Homestead, had held the corresponding position in his own synod for the past nine years. Rev. John J. Myers of Mt. Calvary, McKees Rocks, was elected secretary. He had served his synod as secretary of the Board of Home Missions and Church Extension and assistant English secretary, and was secretary of the merger convention. Rev. George N. Schnur, who was destined to give twenty one years to charting the growth and analyzing the many facets of congregational and synodical life, was elected statistical secretary.

The following scale of officers' salaries and allowances was adopted: president, $3500 per annum and house; missionary superintendent, $2750 and an allotment of $500 for a house; treasurer, $1200 per annum, recording secretary, $300, statistical secretary, $300. Concern was expressed for adequate compensation for those ministering to established congregations. Approval was given to a resolution introduced by General Synod president G. Arthur Fry declaring "the sense of the body that the minimum salaries of pastors be $1200 a year with residence or $1500 a year without residence." The Board of Home Missions was requested to set a similar minimum. For purposes of an annual survey a standing committee on pastors' salaries was created. By convention action a budget of $145,000 was adopted. More than three fourths of this sum, $112,403 or 76.7 percent went to the United Lutheran Church, and the balance of $34,147 or 23.3 percent to Pittsburgh Synod objects.

The auxiliary groups were eager to join in fellowship and organic union under the banner of a united synod. A committee on a synodical Brotherhood submitted a slate of temporary officers to the convention and formulated plans to meet in conjunction with the annual sessions of synod. Separate meetings of the two synodical woman's missionary societies were held and merger voted. A convention of the united groups followed. Historical sketches of these organizations are given in a later chapter.

An Era of Good Feeling

Distinguished leaders from many avenues of the church were present at this historic union of two area synods, the first of many such under the banner of a United Lutheran Church. The opening convention sermon was preached by Dr. Elmer F. Krauss, President of the Chicago Seminary, and Dr. F. H. Knubel, President of the U. L. C. A. addressed a special session.

Public services in the Pittsburgh area marked the union. Soldiers Memorial Hall was filled for a "grand rally." President Knubel addressed the group and Rev. F. C. Oberly spoke on an historical subject. "Special music added to the beauty and impressiveness of this public session." On Wednesday evening the delegates of the synod joined with delegates of the Woman's Missionary Society in holding a rally in the Carnegie Music Hall on the North Side. The speakers were the Rev. John Aberly, President of the Theological Seminary, Guntur, India and Mrs. E. C. Cronk. This meeting was followed by a fellowship dinner in McCreary's banquet hall with Robbin E. Wolf, Esq. serving as toastmaster.

CHAPTER VIII

Problems of Organization and Finance

The democratic principles that have governed all policy making decisions since the origin of the synod require that definitive action rest with an annual convention comprised of a pastor and a lay delegate from each congregation. Local churches entertained this gathering until 1955 when Thiel College became the annual host.

This chapter is concerned with the constitutional basis, the defining of boundaries, the administrative agencies, and the development of systematic beneficence. Later chapters will deal with specific institutions, and the programs and agencies of an ever expanding ministry.

The annual bulletin of reports, averaging some 200 pages in recent years, has statements and recommendations from every committee, institution, and board. It constitutes the agenda for the four day sessions. At the first session over which he presided President Himmelman, holding it aloft declared, "Gentlemen, this is packed with the Lord's business."

Organizational Structure, Constitutional Provisions

At the merger convention, November 18-21, 1919, a constitution, proposed by a ways and means committee, was tentatively adopted subject to amendment by a majority vote at succeeding conventions. Four years later, at Butler, the amending process was completed. This constitution conformed closely to the 1895 constitution of the Pittsburgh Synod (G. C.), which in turn was

modeled after that of the Ministerium of Pennsylvania. In 1938, and again in 1953, the constitution was completely rewritten, in each instance after four years of study by special committees. The twenty amendments adopted by the synod in the period from 1954 to 1960 illustrate a continuing process of revision.

The directives to the committee on constitutional revision in 1934 indicate the impelling motives for change after eleven years of experience. The committee, with Rev. John J. Myers as chairman and H. Reed Shepfer as secretary, spent the equivalent of several weeks of study and discussion over a three year period. As instructed, they made comparisons with the model constitution recommended by the U. L. C. A., and limited the new document to the barest essentials, placing procedural details in the by-laws. The Ministerium, meeting apart from the lay delegates, had served as a forum, court, and theological symposium. It was now dispensed with except as a special committee of synod. The number of standing committees was reduced from twenty-four to twelve. Other changes were the nomination of the examining committee by the conferences and a provision that the executive committee act as the synod *ad interim* paralleling the practice of the U. L. C. A.

Similarly a committee, with Rev. Fred Haer as chairman and Rev. George E. Little as secretary, charged in 1950 with a fundamental revision of the constitution, presented a completely rewritten document to the 1953 convention, again based on the suggestions of the U. L. C. A. Provision was made for a standing committee on constitutions and by-laws to review congregational constitutions and to submit amendments to the synodical constitution for convention action.

Procedural changes have been frequent but the synod has held fast to the fundamental tenets of Lutheranism. "Strong confessional standards paved the way for Lutheran unity in America," wrote Dr. E. B. Burgess in the hundredth anniversary issue of "The Lutheran Monthly," May 1945.

The affirmation of faith in the canonical Scriptures, the three general creeds, the unaltered Augsburg Confession, the Smalcald Articles, the catechisms of Luther, and the Formula of Concord are substantially the same as the General Council statement in 1895. The 1954 constitution merely rewords and clarifies. It terms the ecumenical creeds "important testimonies drawn from the Scriptures" rather than "the only infallible rule of faith and life."

In recognition of an official relationship the name was changed in 1954 from the Pittsburgh Synod of the Evangelical Lutheran Church to the Pittsburgh Synod of the United Lutheran Church in America. Looking forward to future mergers the membership was broadened to include "any evangelical Lutheran minister and any congregation accepting the doctrinal basis and being approved by a majority vote at a regular convention."

The "objects, duties, and powers" covering the broad scope of the preaching, teaching, and social welfare functions of the synod, together with the disciplinary procedures and relationships with the U. L. C. A. and other Christian bodies, as set forth in 1923, have changed but little. The latest constitution itemizes and clarifies the objectives, linking home and foreign missions, synodical relationships and social missions "to cooperation with and conformity to the policies of the United Lutheran Church." Other new passages stress long established objectives such as the cultivation of worship in congregation and family, the creation of agencies to collaborate with the U. L. C. A., the maintenance of a Christian college, the solicitation and distribution of funds, and the determination of inter-synodical relationships.

Officers and Their Duties: the Executive Committee

The merged synod began its corporate existence in 1919 with a president and a missionary superintendent as full time officers. The recording secretary, statistical secretary, and treasurer served

part time. In 1923 another part time office, secretary of beneficence was added.

Administrative changes have been few. A depression motivated attempt to discontinue the offices of missionary superintendent and secretary of beneficence, 1932-34, failed. In 1952 a full time secretary of stewardship and evangelism replaced the secretary of beneficence. He is charged with guiding the congregations in those areas and with stimulating "the sense of Christian stewardship of life and loyalty to the church and its work." He serves as chairman of the department of evangelism of the committee on social missions and is an ex-officio member of the social missions, stewardship and budget committees. Four years later a director of parish education and youth work was provided for by synod action. He was not given the status of an officer of synod.

In the latest constitution the powers and duties of all officers are redefined and expanded. The president is now an ex-officio member of all boards and committees. He may "ordain every accepted candidate for the ministry or appoint a substitute." The missionary superintendent is empowered to "assist as requested in special problems pertaining to work in rural and urban areas" and is to be "regarded as the supply pastor of missions that are without a pastor." He is directed to make a written report to synod rather than the synodical Board of American Missions.

New duties of the secretary of synod include the attesting of all "instruments of writing as ordered by the synod" and the notification of the "proper civil authorities concerning the status of ministers, enrolled, demitted, or deposed." The treasurer of synod is now chairman of the budget committee, and his report must be audited and certified. The secretary of statistics is directed to base apportionment of the communing membership. The previous constitution stated "according to the basis adopted by the synod."

Since 1919 the president and the missionary superintendent have had five year terms and may be reelected once. The same rule applies to the secretary of stewardship and evangelism. Part time officers were elected annually until 1954. In 1938 it was decreed that the treasurer "may not succeed himself more than nine times and the recording secretary four times." Since 1954 the secretary, the secretary of statistics, and the treasurer are limited to two terms of three years.

The merger convention gave broad powers of policy determination and administrative supervision to an executive committee composed of the elected officers of synod, the conference presidents, and a lay representative from each conference.

The first meeting was held in November 1919 at which time Dr. E. B. Burgess was elected chairman and Rev. John J. Myers, secretary. In his first report to the synod President Burgess paid tribute to what he called his "cabinet of advisors reviewing the progress of the synod, month by month, financing its work and helping to solve each reconstruction problem as it may arise." Meeting at first monthly, then semi-monthly, and in recent years, quarterly, this committee has continued to function as an administrative cabinet. At each meeting reports are made by the synodical officers, directors of special projects, and the conference presidents. Their actions and policy making recommendations are reviewed and judgments made. An important item on the agenda at each annual meeting of the synod is action on the recommendations of the executive committee. By resolution of synod all special appeals for funds must first be presented to the executive committee.

Sub-committees of the executive committee have initiated many important programs and projects such as a layman's retreat, a repository of audio and visual aids, the codification of synodical policies, a synodical manual (now in its third edition), a system of supplemental pensions, and a history of synod. An annual budget is drafted by a sub-committee comprised of the treasurer of synod,

the secretary of stewardship, the secretary of statistics, and two lay conference representatives. It is then reviewed by the entire executive committee before submission to the synod.

Further responsibilities of the executive committee under the latest revision of the constitution are the preparation of convention programs, recommendations concerning the reception of congregations into the synod and the assignment of their conference relationships, transfers from one conference to another, the altering of pastoral charges, and the dissolution of congregations belonging to the synod. Whereas the committee formerly elected its own officers, the present constitution designates the president of synod as chairman and the synodical secretary as secretary.

A committee of conference presidents was assigned new functions by the 1954 constitution. Acting as an advisory body it confers with the president of synod on the appointment of all standing committees and on the needs of the church in conference areas. It also gives advice on implementing the enactments of the U. L. C. A. and coordinates promotional efforts. During conventions of synod it serves as a committee on reference and counsel.

Committees and Boards

Committees are the very life blood of synodical action as they study problems and trends, set up new agencies, implement directives from synodical conventions and U. L. C. A. agencies, and instruct and energize young and old. In 1919 the synod began its unified period with forty-five elected, special, and appointive committees. In sharp contrast the present constitution provides for nine appointive committees, three convention committees, and five elective committees, a total of seventeen.

Five factors are largely responsible for the reduction in number and the reorganization of the committee structure: (1) the formation of corporate boards such as Christ's Mission to the Jews and Lutherlyn; (2) the combining and regrouping of functions

(the committee on social missions now includes inner missions, evangelism, and social action); (3) the expansion of the duties of the executive committee and the synodical officers (they now include responsibility for statistical study, apportionment, auditing, and the rural church); (4) the addition of full time synodical directors of parish education and of evangelism and stewardship; (5) the development of self directed auxiliaries such as Luther League, The United Lutheran Church Men and the United Lutheran Church Women.

Special committees appointed from year to year reflect the changing and ever expanding interests of the synod. Some eighty such committees have served for brief periods over the span of forty years. Committees such as the following: Passavant memorial chair of missions (1920), rural church problems (1921), Conneaut Lake property (1923), home missions arbitration (1925), ministerial pension campaign (1926), State College church (1929), Pennsylvania state merger (1930), seminary support (1933), synodical calendar of special days (1939), triple anniversary (1944), study of coordinating all educational efforts in the synod (1945), a post graduate school for pastors (1938), Christian higher education year (1940), relocation of synodical offices (1950), audio-visual aids (1951), Lutheran refugee service (1951), evaluation of synodical structure and institutions (1958), ministerial health and welfare (1958) illustrate the varied assignments and the important functions of study and recommendation.

It had long been the custom to deal with organizations of lay workers through synodical committees. Among the elected, special, and appointive committees in 1920 were the following: men's work, woman's work, young people's work, work with boys and girls, Sunday school work, and foreign missions. By the mid-twenties lay auxiliary groups, organized along conference and synodical lines, tended to form independent organizations with elective of-

ficers and programs designed to give effective aid to projects of churches, conferences, and synods.

The Brotherhood of the Pittsburgh Synod (G.S.) and the Laymen's Movement of the Pittsburgh Synod (G.C.) were united to form the Brotherhood of the Pittsburgh Synod in November 1919 at a merger convention. In similar fashion the two woman's missionary societies were joined. It was not until 1939 that a synodical Luther League was organized.

Special synodical committees thus became obsolescent and were either dropped or they assumed functions directly related to the auxiliaries. Following a recommendation of the executive board of the U. L. C. A., the committee on boys' work was discontinued in 1926 and the committee on young people's work advised that its chief function was to relate the work of local districts of the Luther League to the synod. The committee on woman's work was discontinued in 1936. The U. L. C. A. at Columbus in 1936 recognized the Brotherhood as one of the auxiliaries of the Church and called for reports directly to the conventions of the U. L. C. A. and to constituent synods. Following 1939 these reports supplanted those of the men's work committee at the annual conventions of synod.

Usually the auxiliaries met apart from the sessions of synod, but in 1934 the synod complied to a request of the Brotherhood that an afternoon and evening of synod week be set aside for laymen. This arrangement was not satisfactory because the diversity of interests made for a crowded schedule. The last Sunday in September was designated as Brotherhood Sunday. Later this was changed to the third Sunday in October. A number of Brotherhood conventions urged that a Brotherhood field secretary be added to the synodical staff, but the executive committee rejected this proposal in 1928.

Substantial support has been given to promotional objectives and financial appeals by the auxiliaries. The annual reports of the

auxiliary presidents are usually presented in person to the synod in convention and are printed in the minutes. Since 1941 each issue of the annual bulletin has listed the officers of the following auxiliaries: Woman's Missionary Society (now United Lutheran Church Women), the Lutheran Brotherhood (now United Lutheran Church Men), and the Luther League. Elsewhere in this volume are historical sketches of the three official auxiliaries.

Support and Management of Institutions

The merged synod had extensive commitments for the institutional care of young and old. In 1921 the inner mission committee reported that "the following institutions supported and governed entirely or in part by the members of the synod represent the Inner Mission organizations within the bounds of the synod:

"Passavant Hospital (1849) 3,262 patients; Orphans' Home and Farm School at Zelienople (1852), 140 children from forty five congregations of Synod; Passavant Memorial Home for Epileptics (1895) at Rochester, 122 patients; Old People's Home at Zelienople (1905), 25 persons; Lutheran Home for the Aged at Erie (1906), 32 inmates; Lutheran Inner Mission Society of Pittsburgh, (1907); Spring Garden Center Pittsburgh, representing two departments of Grace Lutheran Church, (1861); and the Neighborhood House (1913), 350 children and adults enrolled; Hospice for Young Women, Pittsburgh (1918), cared for 243 quests; Lutheran Summer Camp, Zelienople (1919), 211 regular guests and 256 visitors, Orphans' Home of Pittsburgh Synod, Meadville (1920) twenty one children." The inner mission committee urged liberal support by the synod of all of the above institutions, the publication of promotional literature, and the conducting of a yearly mission institute by each conference.

The General Synod branch had only one institutional commitment. In 1916 it contributed $20,000 to pay the full cost of erecting a boys' dormitory at the Tressler Orphans' Home at

Loysville and was pledged to pay seventy five percent of the maintenance cost of children from its territory. This number varied from sixteen to four until the relationship ended in 1943.

The institutions of synod are held by separate corporations, the synod exercising control through the election of the members of the governing boards. At the time of the merger there were three such: Thiel College, the Orphans' Home in Crawford County (Bethesda), and the Old People's Home at Zelienople. When the synod acquired sole responsibility, the Lutheran Children's Home Zelienople 1934, and Lutherlyn, 1948, were added. A Synodical Board of Home Missions, serving since the merger, assumed the status of a chartered corporation by synod action in 1933. Management of "The Lutheran Monthly" has been vested with a synod elected board since 1936 and the Pittsburgh Synod Foundation, following 1956 (members are elected by the executive committee of synod).

The control and management of all synodical property is vested with a board of nine trustees having a majority of lay members. In addition to five laymen, elected by the synod for three year terms, the president, secretary, treasurer, and missionary superintendent of the synod serve as ex-officio members.

By invitation the synod has had representation on the boards of institutions serving its constituents. In 1919 this group included the Gettysburg, Philadelphia, and Susquehanna theological seminaries and the Bethesda and Tressler Orphans' Homes. A year later, by invitation of the Institution of Protestant Deaconesses, members were elected to the board of managers of the Zelienople Orphans' Home and Farm School and to the Spring Garden Mission, a cooperative project of the Woman's Missionary Society, Grace Lutheran Church, Pittsburgh, and the synod. To these have been added the Chicago Theological Seminary, 1942, Wittenberg University (Hamma Divinity School), 1948, Christ's Mission to the Jews, 1951, and the Lutheran Service Society of Western

Pennsylvania, 1960. The policy of the synod to give support only to institutions with synodical board representation has been a stimulus to expanding the list.

Two problems concerning institutions were the subject of intensive study, frequent committee reports and extended debates, the formulation of an orphans' home policy and the extent of synodical responsibility in the control, financing and ownership of the Passavant founded institutions. The resolving of these issues is discussed in a detailed study of social missions in a later chapter.

Synodical Headquarters, Archives

By action of the executive committee in 1920 tentative arrangements were made for a headquarters in connection with the book rooms of the U. L. C. A. Board of Publication in Pittsburgh, but they were never occupied. The need for centrally located offices persisted so, in 1937, a synodical office was opened in the Law and Finance Building, 429, Fourth Avenue, Pittsburgh.

Again collaborating with the U. L. C. A. Board of Publication a move was made to its rooms at 610 Smithfield Street in 1941. Offices were provided for the president and missionary superintendent and an assembly room for committee meetings. Need for space and parking facilities prompted the move in 1953 to an apartment owned by and adjoining Mt. Zion Church, 3900 Perrysville Avenue. Similar considerations plus a desire to make the headquarters readily accessible to a greater number, led the synod in 1960 to approve the purchase of a site at the corner of Perry Highway and Ingomar Road in Allegheny County. Here a large stone residence and a 2.3 acre plot give ample space for parking and for future office expansion.

Since 1946 the synod has owned the two parsonages occupied by the president and the missionary superintendent and their families. First located in the West View district on Highland Avenue they are now situated closer to the synodical offices.

By action of synod in 1921 the Krauth Memorial Library at the Philadelphia seminary was designated as the official respository for all archives. The 1954 constitution makes the Langenheim Library, Thiel College, the repository, and provides for an official synodical archivist. Two have served in this capacity, Mr. Jack C. Cramer, who catalogued the collection, and, since 1960, Mrs. Frances Kepner, acting librarian of Thiel.

Publications and Publicity

"The Lutheran Monthly," a legacy from the General Synod Advisory Board of Home Missions, became the official journal of the merged synod. Dr. J. Elmer Bittle, editor since 1910, resigned to become missionary superintendent in January 1920. Succeeding editors have been Dr. Philip H. R. Mullen, January 1920 to November 1926; Dr. R. N. Stumpf, December 1926 to December 1928; Dr. W. A. Logan, January 1928 to July 1933; Dr. Frank P. Fischer, January 1937 to June 1940; Rev. Charles M. Teufel, October 1940 to May 1946; and Professor E. G. Heissenbuttel from June 1946 to the present. As an economy move, a paper much reduced in size, was published quarterly by the executive committee of synod from January 1934 to May 1936.

The management of "The Monthly" for the greater part of the merger period has been under the direction of Dr. R. N. Stumpf who served as business manager from September 1922 to May 1928 and as secretary and treasurer since December 1936. First published following the merger by a committee of the executive committee, since 1936 "The Lutheran Monthly" has been in charge of a board of publication elected by the synod.

Having a 1962 circulation of over 43,000 this well edited journal has carried news and pictures of parish and synodwide activities into nearly every congregational household. For more than forty years it has served as a medium for promotional activities such as evangelism, Lutheran World Action, and home and foreign mis-

sions. Institutions of the synod have utilized its news columns and display pages to stimulate interest and to gain support for capital funds campaigns. Monthly articles are contributed by the president of synod and by heads of auxiliary organizations. Special projects such as retreats, summer assemblies, and area rallies are promoted and reported.

A committee on press, radio, and television, first called a press committee and later a publicity committee, has been an effective agency for editing and channeling news stories to local congregations, church journals, newspapers and the wire services. It collaborates closely with what was the National Lutheran Publicity Bureau, now the committee on Press, Radio and Television of the U. L. C. A.

A mimeographed digest of the annual convention "Resume of Highlights" and later "Highlights" is utilized by lay delegates and pastors in reporting to their congregations following synod sessions.

Two chairmen with long tenure, Rev. L. W. Rupp (1917-44) and Dr. Hans O. F. Simoleit (1944-55) are largely responsible for organizing and vitalizing the publicity program. Pastor Rupp, for many years synodical correspondent for "The Lutheran," strove to make pastors publicity conscious by presenting procedural plans to the conferences and distributing a mimeographed guide for local use. Under Dr. Simoleit the committee was reorganized into three departments, "The Lutheran," general publicity, and convention publicity. He greatly broadened the scope of press and wire service coverage and helped publicize the work of important committees and auxiliaries by personally attending and reporting their meetings.

The Pittsburgh Synod Manual, prepared and published under the supervision of the executive committee of synod, details the fundamental principles and practices of the synod and serves

as a guide to both pastors and laymen. First published in 1923, at the instigation of Mr. Charles F. Stifel, an active layman, it was completely rewritten in 1930 by a committee headed by Rev. L. W. Rupp, and again in 1959 when Dr. Sheldon S. Schweikert was the chairman. It deals with such vital matters as stewardship, the keeping of records, the functions of boards of the U. L. C. A., social missions, and the organization and programs of the auxiliary organizations. The executive committee also published a synodical map, drawn by Mr. C. E. Schnur of Erie, showing the location of congregations and institutions. First issued in 1926 it was revised in 1941 and 1959.

Synodical committees and auxiliary groups issue bulletins, newspapers, and program guides. Current examples are "Pointers," official bulletin of the parish education committee, "Live Lines," a Luther League newspaper, and "The Lantern," bulletin of The United Church Women. "Convention Proceedings" are edited by the secretary of synod and published following each annual convention.

Territorial Divisions, Disputes and Merger Proposals

Boundary problems took three forms in the forty year period 1920-60; the realignment of conferences within the synod; disputes concerning the territorial jurisdiction of area synods; the participation in a proposed realignment and merger of Pennsylvania synods.

In the enlarged synod, 1919, the conferences, named for points of the compass, were eight in number: Northwest, Northeast, East, Southeast, Southwest, Middle, Southern, and German. These were reduced to seven, December 1, 1920, when the Middle and Southern conferences agreed, at a meeting in First Church Duquesne, to merge to form a Central Conference. In 1921 the synod directed the committee on revision of the constitution to change the names of conferences from points of the compass to

major cities. This was only partly accomplished when, in the by-laws of new constitution (1923), the Northwest Conference became the Erie and the Southeast the Greensburg. The county was made the geographical basis for the conferences, with out of state congregations in Ohio and West Virginia distributed among the Erie, West, Greensburg, and Central conferences. In 1947 a committee on realignment of conference boundaries proposed equalizing the size by transferring some twenty four congregations from the Central to the Greensburg, East, and West conferences. This made for a wider distribution of delegates to the U. L. C. A. conventions and "better administration and more efficient service to the synod." All but three congregations approved.

Transfers of congregations to area synods took place from time to time. In 1951, First Hungarian, and, a year later, Teutsch, both of Cleveland, were dismissed to the Ohio Synod. St. Paul's Johnstown transferred to Central Pennsylvania Synod in 1952. In 1956 the German Conference was dissolved and its members affiliated with established conferences of their choice. Thus an era came to an end. Except for the Siebenburger Saxons few German speaking immigrants had come to western Pennsylvania since World War I. With its magnificent distances, Detroit to Johnstown, and its memorable two days of fellowship and business, there was left only a committee on German interests which in turn was dissolved by synod action in 1961.

The overlapping of territorial interests of the Joint Synod of Ohio, which had frequently led to jurisdictional disputes, continued in spite of state boundaries and U. L. C. A. policies. Historical ties are hard to sever. Furthermore, the Pittsburgh Synod was made responsible for home mission work among the Siebenburger Saxons, and they were scattered among several states.

In 1921 the executive committee of the Joint Synod of Ohio addressed a letter to the Pittsburgh Synod calling attention to the

U. L. C. A. policy that synodical limits should coincide with state boundaries. President Burgess replied that "synodical relations are a family affair" and that outside attempts to effect a separation would be resented. Transfer requests were referred by the synod to a committee on business of congregations. That year (1921) the committee dismissed St. Paul's, Morgantown to the West Virginia Synod and Niles, Ohio to the East Ohio Synod and First Church, Cleveland to the Ohio Synod.

Following 1924 a standing committee of two pastors and one layman from each synod served as a joint arbitration body with power to adjust differences. Home mission zeal was difficult to restrain. An agreement to confer with the mission committee of the sister synod before establishing a mission in close proximity to one of theirs was generally ignored. The Eastern District of the Joint Synod of Ohio protested the founding of a Pittsburgh Synod mission at Mt. Lebanon and, similarly, the Pittsburgh Synod opposed a proposed Ohio Synod mission at Dormont, all to no avail.

In 1920 the Northwest Conference had four Ohio congregations, the Southwest three, and the West Conference eleven, a total of eighteen. Three of the Southwest congregations were located in West Virginia. In 1961 there were eleven Ohio congregations, three in the Erie Conference, six in the West Conference, and two in the Central Conference. Two West Conference congregations were in West Virginia. The clearly defined territorial lines of the new Lutheran Church in America will end this overlapping. Of the merging groups only the Slovak-Zion Synod has voted to continue its corporate existence rather than have its parishes assigned to area synods.

Over a nine year period, 1929-38, a projected realignment of synodical boundaries in Pennsylvania was a major concern. In 1929 the synod voted to accept official representation on a joint commission to study the reorganization of the divisions of the United Lutheran Church in Pennsylvania.

The commission, in its controversial Uniform Report of 1931, proposed that six Pennsylvania synods, the East Penn, the Allegheny, the West Penn, the Ministerium, the Susquehanna, and the Pittsburgh be merged to form three synods the Eastern, Central and Western. Since the projected division would follow county lines, three congregations of the Pittsburgh Synod, St. Paul's, Dubois in Clearfield County, Zion's, Renovo in Clinton County, and St. Paul's, Coudersport in Potter County would be transferred to the new Central Synod.

Three synods, including the Pittsburgh, gave tentative approval to the above plan. There were qualms among many. Writing in "The Lutheran Monthly," June 1931, President H. H. Bagger sharply dissented stating "we do not yield ready co-operation to the geographical line and centralization policy where our monetary or institutional interests make the contrary expedient." He warned against "Super-Lutheranism" with one state headquarters, concluding "The centralization and merging craze is a move forward for a more easy control of the rank and file."

In 1935 the synod voted that further consideration of the Uniform Report would be dependent upon the inclusion of Somerset, Cambria, and Clearfield Counties in the Pittsburgh or so-called western synod. The Lutheran Church in America, as it is to be established in 1962, will include these same counties in a Central Pennsylvania Synod. The synod had no part in the subsequent mergers which resulted in a division of territory among the Central Pennsylvania Synod and the Ministerium of Pennsylvania.

Synod Finances

The merged synod inherited some vexing financial problems. The General Council synod had accumulated through the years — largely through the dynamic zeal of W. A. Passavant — a number of institutions. While the consecrated efforts of Dr. Passavant have often been justly praised his legacy of financial burdens must also

be looked sternly in the face. The General Synod which had not in the course of its history become the owner of a single institution did not, fortunately, bring any duplicating agencies into the merged body. The fact that the merged synod was now in control of so many institutions meant that the financial pie had to be cut into smaller pieces, "The Lutheran Monthly" of July 1920 listed ten inner mission type institutions supported by the congregations of the synod.

In other areas the situation was the same. Since the U. L. C. A. Board of American Missions, in its early years, could not allocate sufficient sums to meet financial obligations on the home front, the synod felt compelled to staff, finance and independently charter its own board.

The need for educational funds, of course, increased. Whereas each separate synod had supported its own seminary — the General Synod, Gettysburg, and the General Council, Mt. Airy — they were now committed to the support of both. In addition direct grants to students in both colleges and seminaries were increased.

Later in its history, when the world situation worsened, so that the church in America had to come to the aid of the churches throughout the world, Lutheran World Relief and Lutheran World Action made their demands on the budget of the new synod. This, of course, belonged to a later and stronger period in the financial development of the merged body.

Capital Fund drives, it might be noted here, were frequent in the new synod. These programs involved both synodical and U. L. C. A. projects. Institutions and agencies of the synod sponsored these capital fund drives. Thiel College, whose history elsewhere in this volume recounts the details, was often a sponsor of such drives.

The organizational growth of the synod, involving the creation of new agencies, officers, and services was costly. Whenever

an U. L. C. A. agency provided insufficient funds, the synod undertook to supplement payments.

Financial Organization

At its first meeting, November 21, 1919, the executive committee agreed to adopt the budget system. It was decided that three members of the committee, the president, the treasurer, and the statistical secretary were to comprise a budget committee. After favorable action by the entire executive committee the proposed budget was to be presented to the annual meeting of synod. At present, 1962, the budget committee is comprised of the treasurer of synod, as chairman, the secretary of stewardship, the secretary of statistics, and two laymen, all members of the executive committee.

It has been the duty of the statistical secretary to compute and inform each congregation of the amount of its share of the synodical budget. At first the congregational totals were based on fifty percent of their expenditures for current expenses, forty percent of the reported communing membership and ten percent on their ability to pay. From 1928 to the present the apportionment has been based entirely on communing membership. Most revealing studies of the development in benevolence giving and membership growth appear in the annual statistical reports over a forty year period. Illustrated by charts and tables they appear in the convention "Proceedings." Detailed studies of "the manifest life of congregations" were made in 1953 and 1960.

The secretary of beneficence is responsible for encouraging individual giving and expediting payments by congregations. In 1921, a special committee charged with defining his duties, recommended that he "(a) call conference committees together and organize for effective work, (b) visit church councils and emphasize the right side of the envelope, (c) supply literature on stewardship, (d) visit or send letters to vacant congregations who fail to pay apportionments, (e) send letters to secretaries of all congregations

in arrears, (f) study Christian stewardship and keep the Pittsburgh Synod in the front rank."

For many years, a committee on stewardship and beneficence, headed by the secretary of beneficence, and aided by officers of the United Lutheran Church, organized educational and promotional efforts throughout the synod. In 1949 the synod voted to establish the office of a full time secretary of stewardship, and, in 1953, the Rev. E. K. Rogers was elected the first secretary of evangelism and stewardship and was given the status of an officer of the synod. He also serves as chairman of a committee on stewardship, comprised of the chairmen of the six conference committees on stewardship. This group meets to review the work done by the director of stewardship and to formulate and coordinate plans. He is an ex-officio member of the committee on social missions, department of evangelism.

Careful consideration has been given to and frequent adjustments made in a systematic schedule of offerings for the many institutions and causes accorded synodical support. In 1923 a calendar of seven special synodical days for financial appeals for the Orphans' Home and Farm School, Zelienople; Jewish Missions; Synodical Home Mission Board; Children's Day for Bethesda and Loysville orphans' homes; Old People's Home, Zelienople; Home for Epileptics, Rochester; and Thiel College was adopted.

A complicating factor, four years later, was a directive from the Richmond convention of the U. L. C. A. that each constituent synod observe seven special Sundays for U. L. C. A. beneficence. These appeals included the Board of Ministerial Pensions and Relief, the Board of Foreign Missions, the Board of Deaconesses, the Board of American Missions, the National Lutheran Council, and a day of prayer for colleges.

There was pressing need to correlate the two calendars. Offerings were taken at different times for synodical and U. L. C. A.

missions, education, and inner missions. Some fifteen causes and agencies were concerned, seven from the U. L. C. A. and eight synodical. A special committee, directed to study the response of congregations, reported that eighty percent conducted too many appeals and that only half of the appeals achieved a real measure of support. Following its recommendation a composite calendar was adopted in 1928. Revisions were effected in 1940, 48, and 59. In 1948 special offerings for Pittsburgh Synod objects were declared permissive, not mandatory, and were not to be applied on the congregational apportionment after January 1, 1949. This action reversed the policy in effect, 1940-48. In 1959 the annual roll call for the Lutheran Service Society was dropped and a plan for seeking pledges from each congregation for a three year period substituted. Reformation Sunday 1959-60-61 was designated for a joint seminary appeal.

The many institutions of synod were in periodic need of buildings for housing, care and education. Since the merger more than three and a half million dollars has been sought through capital funds campaigns conducted among the congregations with the approval of synod, as listed below:

For Christian Higher Education

Passavant Chair of Foreign Missions at the Chicago Seminary, 1919	$ 60,000
Thiel College, 1920, $500,000, 1931, $750,000, 1956-58, $750,000	2,000,000
Christian Higher Education Year, 1950 (For Thiel College $375,000 and for the Theological Seminaries General Fund, $75,000)	450,000
Seminary Appeal, 1959-61	450,000
Total	$2,960,000

For Home Missions

Synodical Missions 1924-26	$ 40,000
Home Mission Work on the Territory of Synod, 1945	40,000
Home Mission Loan Fund, 1953-55	225,000
Total	$305,000

For Inner Mission Institutions

Zelienople Orphans' Home, 1924-26	$ 80,000
Old People's Home, Zelienople, 1926	103,000
John Legum Memorial (Christ's Mission to the Jews), 1924-25	25,000
Lutherlyn, 1947-49	60,000
Total	$268,000

In addition to the above campaigns, primarily for institutions and work within its borders, the synod has always accepted its quotas and zealously striven to fulfill the many financial appeals of the U. L. C. A. during more than forty years of cooperative effort. Of special significance was the ministerial pension fund to which synod members subscribed $341,157 in 1927-8. Substantial sums, through special appeals, were contributed to the agencies for war related services and aid to civilians such as Lutheran World Relief (World War I) and Lutheran World Action (World War II). Largely due to the years of financial depression, many of the appeals fell far short of the original objectives,

Depression and Catastrophe

The financial depression of the 1930's struck highly industrialized western Pennsylvania with devastating consequences. President Burgess, writing in the October 1929 "Lutheran Monthly" noted that the blight had already affected benevolent giving. His successor, Dr. H. H. Bagger, fourteen months later, after calling attention to the large scale unemployment, urged congregations to "remember pastors and their families suffer from unemployment." "Nor," he continued, "is it fair for congregations, in the interests of raising money, to prolong vacancies unduly."

The depression prompted custom of filling vacancies with "stated supplies" meant that few seminary graduates received calls. In 1932, of seven candidates for ordination, only one was placed within the synod (H. M. Brandt). In 1934, two of the three men

ordained had been approved the previous year, and six seminary graduates could not be placed.

In spite of cuts in the budget, the 1933 budget of $269,750 being reduced to $230,000 the following year, the percentage received on apportionment fell alarmingly. During the first decade, 1919-29, the treasurer collected an average of eighty two percent on apportionment. For four dismal years, 1932-36, the amount received fell below forty-five percent of the reduced amount requested.

The institutions of synod and of the U. L. C. A. suffered heavily, for they shared the same percentage of apportionment payments. Faculty salaries, already low, were reduced forty percent at Thiel College. Minor officers of synod were cut fifty percent and the president and missionary superintendent ten percent. In May, 1933, President Knubel appealed through President Bagger on behalf of the Board of American Missions stating that all missionaries and staff members received only fifty percent of already reduced salaries. In 1934 "The Lutheran Monthly" was taken over by the executive committee, reduced from sixteen to four pages, and published quarterly. The following year the synodical convention debated dropping the office of missionary superintendent, but an effort to amend the constitution to make the position optional, failed.

Budget Problems and Changes

Since becoming a part of the United Lutheran Church in 1919 the Pittsburgh Synod each year accepted the apportionment levied by the larger body. Synodical boards and institutions and U. L. C. A. causes were treated alike, and, if the apportionment was not raised, each received the same percentage of the total.

The need to meet operating expenses during a period of dwindling income led the synod, in 1935, to provide a budget with three categories: (a) objects to which payment was to be made

according to the percentage of apportionments paid by the congregations to the synod. This included the U. L. C. A., Pittsburgh Synod institutions, education, and missions; (b) accounts to be paid in full such as printing, salaries, and other synodical expenses; (c) the emergency fund, to take care of deficits in (b) and other expenses related to synodical action and needs.

In June 1941, after a spirited debate, the synod adopted a factual budget at the New Kensington convention. President Knubel and Secretary Reinartz of the U. L. C. A. were present and they voiced bitter opposition to what they termed the unfairness of the new system. This factual budget was based on sixty percent of the requested amounts for boards and institutions of the synod and of the U. L. C. A. The new budget, Treasurer Elmer F. Rice pointed out, had no cushion. There had been a tendency during the depression years for boards and institutions and the U. L. C. A. to augment their requests in anticipation of a shrinkage of receipts. Congregations had become discouraged by the size of the per capita apportionment. The new budget reduced the per capita levy to four dollars. The new plan worked well. The first year, 1941, congregations paid 93.13% of the synodical budget, and amounts paid to specified objects brought the total to 107%. Four years later the budget was based on eighty percent of the requested amounts.

Over a seven year period, 1947-54, efforts were made to adopt a "unified budget" which would channel all beneficence giving through one budget. The first move was made by the executive committee which proposed in 1947 that special appeals, including Lutheran World Action, be incorporated into the synodical budget by doubling the per capita apportionment. Proponents of the new plan contended that "the people will give as much or more when the total request of the church is known than by the present method of piecemeal solicitation." Congregational treasurers would still be privileged to earmark designated funds for specific agencies

sharing in the budget. Although the plan was never put into operation quite a few congregations adopted a unified budget in principle, and the annual budgets prepared by the executive committee now list the apportionment per member for all special causes. The apportionment set by the synod in 1955 of $13 per communicant member included Lutheran World Action.

In 1953 a new category, Projects and Programs, was made in the budget. Thus revised, the budget stipulated (A) Administration; (B) Projects and Programs such as the audio-visual depository, "The Lutheran Monthly," and the summer assembly; (C) boards and institutions. The treasurer was instructed to pay A and B one hundred percent. The balance of apportionment receipts were to be distributed proportionantly among the C portion (boards and institutions of the synod and the U. L. C. A. allotment of the budget).

The U. L. C. A. convention in Harrisburg, 1956, adopted a "double the apportionment" resolution for the fiscal biennium, 1958-9. This led the synod to revise its budgetary policy by designating the supplemental request as Part 11B of the budget, to be given priority when all other budgetary items were paid in full. In 1958 the percentage of apportionment received fell below one hundred percent for the first time in five years. That year the U. L. C. A. received seventy two percent of its total budget, one hundred percent of Part 1 and 11A and 24.54 percent of Part 11B (the doubled apportionment). A year later 93.5 percent of the U. L. C. A. apportionment was raised.

The synod, impelled by a deeply rooted sense of responsibility for its institutions, has from time to time budgeted capital funds to make up for deficiencies in financial campaigns. Thus, the Passavant Chair at Chicago Seminary, 1930-48, the Italian Mission at Erie, 1946-47, the Bethesda Home, 1950-51, Lutherlyn, 1952-53, and a year later, Bethesda, Thiel College and Lutherlyn, all received

allocations for building programs and debt reduction. These grants violated the action of the U. L. C. A. in 1934 limiting apportioned amounts to maintenance costs. The executive board of the U. L. C. A. refused to approve these budgets. This led the synod to declare, at its 1954 convention, "that in the future the synodical budget shall adhere to the policies of the U. L. C. A., but that all present synodical obligations be met." In that same year a motion to adopt a unified budget was lost.

The Apportionment Record

During the more than forty years of affiliation with the U. L. C. A., the synod has sought to support a many sided program of Christian action both within and beyond its borders. Over much of this period it contributed two dollars to U. L. C. A. causes for every dollar spent for administrative, promotional and institutional maintenance within its borders.

In 1921 the U. L. C. A. received 68.96 percent of the apportionment dollar and the synod 31.04 percent. In 1960 the proportions were the U. L. C. A. 65.47 percent and the synod 34.53 percent. Three factors, the purchasing power of the dollar, the growth in membership, and the index of business activities in the Pittsburgh area, must be equated in evaluating the fiscal record. A survey of the period 1919-61 reveals that only in 1948-49 and in 1953-57 was the full apportionment raised. Drastic budget cuts during the depression years reduced the amount sought from each communicant member from $5.20 in 1930 to $4.00 in 1945. Five years later it had almost tripled to $11.25. For 1962 the goal sought reached a peak of $1,668,146 or $20.50 per communing member. To this must be added the Lutheran World Action request of $42,403 or $1.75 per communing member.

These were the goals, but year after year the synod fell short of accomplishment. The annual average budget during the "golden twenties" was $208,645, but the average paid was $169,986 or

81.47 percent. In the bleak depression years 1932-36 less than half of the reduced amount sought was forthcoming. In 1935 total receipts hit bottom with but $102,914 being paid to the treasurer of synod, only 44.54 percent of the $231,130 sought and but $2.21 per communicant member.

It is indeed heartening to note that in the past decade total giving has outpaced the inflationary spiral. In his concluding report to the Pittsburgh Synod, Dr. E. K. Rogers, the secretary for stewardship and evangelism, pointed out that "from 1950 to 1962 the U. L. C. A. portion of the budget has increased from $359,220 to $1,035,101 or 188.2 percent and the synodical portion of the budget has increased from $202,870 to $512,455 or 152.6 percent. The total budget has increased from $562,090 to $1,546,556 or 175.1 percent. The amount per communing member has increased from $9.00 to $20.50 or 127.8 percent. Giving toward the budget has increased from 1950 to 1961 from $479,727 to $1,230,300 or 156.5 percent." Dr. George B. Little, statistical secretary, reported that in 1959 total contributions amounted to $89.70 per communing member. Of this sum $70.41 went to the local congregations for maintenance and capital funds, $13.39 to apportioned benevolence and $5.00 to unapportioned benevolence.

Since 1919 but four men have been treasurers of synod thus giving continuity and direction to financial policies. Rev. George L. Rankin served from 1919 until his death in 1928, Dr. Elmer F. Rice from 1928 to 1949, Dr. Paul Schnur from 1949 to 1956, and Mr. C. E. Schnur since 1958. During the twenty-one year term of Dr. Elmer F. Rice the framework for many present policies was developed.

Ministerial Relief and Pensions

When they joined to form the United Lutheran Church in America all constituent synods were asked to add their retirement funds to those of a General Board of Pensions. When this agency

began payments in 1920 fourteen pastors of the synod, all over sixty-five years of age received $300 per annum and ten widows $200 per annum. The Ministerial Relief Association members gave assent through a questionaire, so that all but fifty dollars of its assets of some $9,000 were transferred to the U. L. C. A. Board. The corporation was continued until its last surviving officer died in 1928.

In 1927 the U. L. C. A. Committee on Ministerial Pensions and Relief launched a campaign for an endowment fund of $4,000,000. The synod's pro rated share was $301,038. At a gathering of ministers and laymen in First Church, Pittsburgh, it was decided to add twenty five percent to the quota for possible shrinkage and failure. Largely attended conference rallies were held, and, at the 1928 convention of synod, the happy announcement was made that $341,157 had been pledged. Payments were slow during the depression years so only eighty four percent of the quota was received.

The U. L. C. A. Pension Fund had not only fallen far short of its national goal but its earnings were meager. Allotments to retired pastors were woefully inadequate in the period of inflation that followed the second world war. A U. L. C. A. sponsored contributory pension plan which went into effect in 1947 paid small benefits to already retired pastors. These facts prompted the synod, in 1946, to take action to supplement payments by providing that total maximum pension to be received by pastors from the Board of Ministerial Pensions and Relief of the U. L. C. A. shall be fifty dollars per month." Provisions were made for small synodical gifts to pastors' widows in 1951, and in 1952 the amount was set at one hundred dollars per annum.

This action drew a letter of protest from the Secretary of the U. L. C. A. who pointed to a constitutional provision that constituent synods "move forward on the pension front together."

After ten years of operation the supplemental pension plan was terminated in 1956. For cases of special need payments continued to be made from "the president's purse."

At present most of the pastors are participants in a contributory pension plan. A majority of the congregations contribute eight percent of the pastor's salary and the pastor four percent. An increasing number of congregations pay the full premium. A lay pension plan, U. L. C. A. sponsored, covers church workers who are not ordained. A "70 day" hospitalization plan was adopted in 1953 for the protection of pastors and their families, and congregations were urged to assume the full payment of premiums, and the synod assumed premium payments for retired pastors.

Report of the Evaluation Committee

The synod has constantly striven to clarify its objectives, strengthen its organization, and integrate its institutions and services through self study. At the 1957 convention a comprehensive review of all boards, committees, institutions, and agencies related in any capacity to the synod was authorized with a view to increasing efficiency of operation and bringing them, both in principles and practices, into harmony with corresponding bodies in the U. L. C. A. To be reviewed also were the positions of officers full time and part time alike, and all others in the synod's employ. Finally there was to be a study and analysis of the constitution of synod in order to compare its provisions with current conditions and practices.

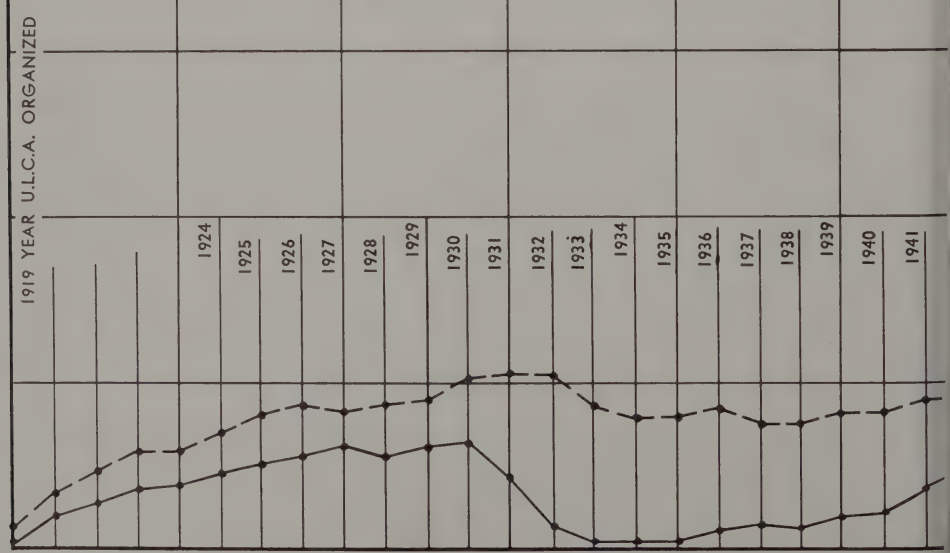
A comprehensive twenty-five page report with some thirteen recommendations was submitted to the 1959 convention. It represented the finding of an Evaluation Committee of twenty, ten from the laity and clergy of synod, and ten from the executive personnel of the mission, welfare, and educational agencies of the U. L. C. A., the Augustana Synod and the National Lutheran Council. Dr.

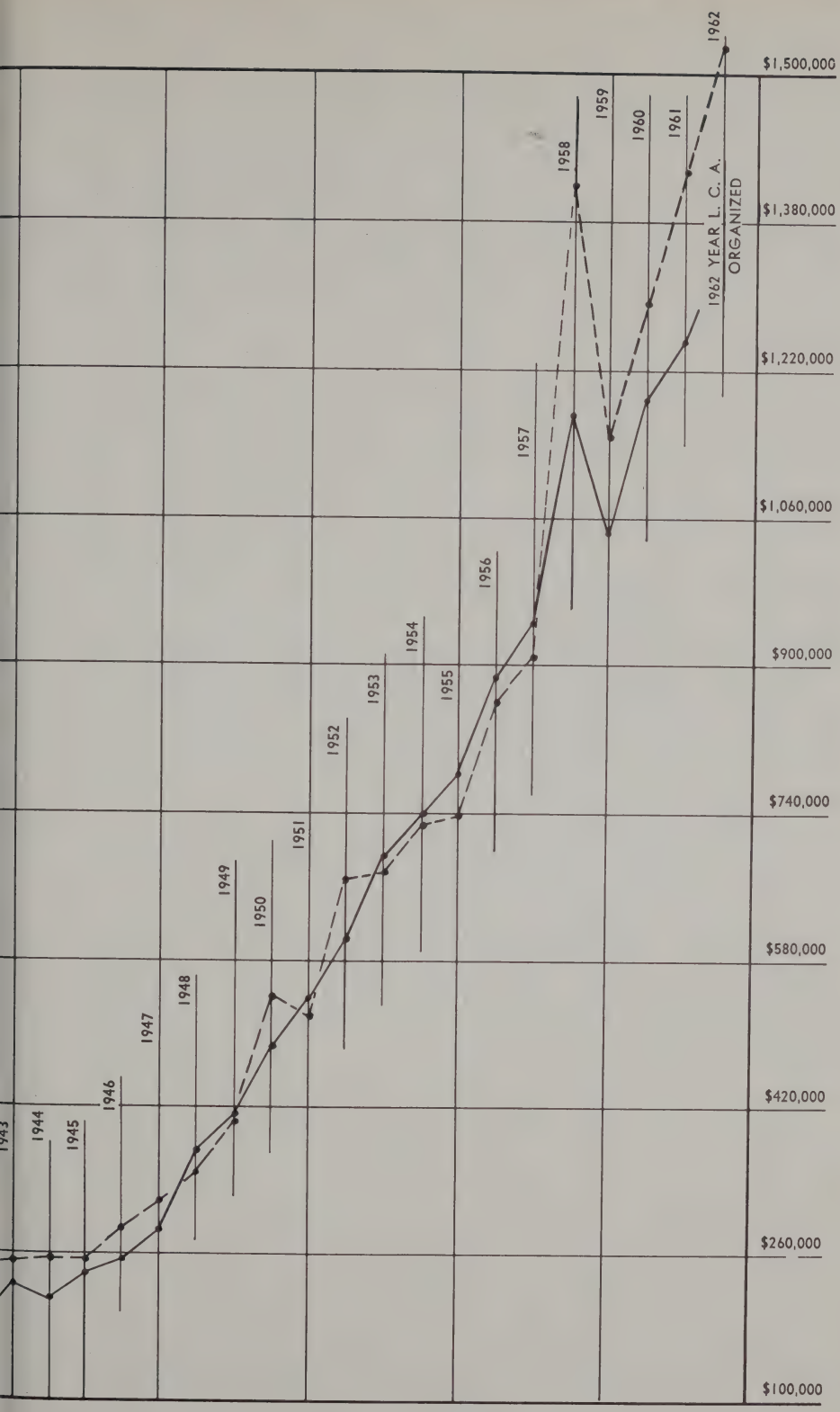
PITTSBURGH SYNOD, U.L.C.A.

43 YEARS FROM 1919 TO 1962

GRAPH: APPORTIONMENT
BUDGET .....
PAID _____

BUDGET 1919 — $ 116,376
1962 — 1,546,556




$1,500,000
$1,380,000
$1,220,000
$1,060,000
$900,000
$740,000
$580,000
$420,000
$260,000
$100,000
1943
1944
1945
1946
1947
1948
1949
1950
1951
1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1962 YEAR L. C. A. ORGANIZED

J. Paul Harman, pastor of Zion's Church, Greensburg, served as chairman.

The specific recommendations of the committee concerning amendments to the synodical constitution were referred by action of synod in 1959 to the standing committee on constitution and by-laws. At its 1960 convention the synod acted favorably on the recommendation that Christ's Mission to the Jews be brought into closer relationship with the synod by submitting reports and financial statements to the executive committee of synod and that this same committee consider the advisability of including Christ's Mission in the annual budget.

At the same session a study was authorized of the welfare needs of the children and the aged on the territory of synod and of the institutions serving them with a view to a "closer integration of programs and services." The synodical board of social missions was given further responsibilities in evaluating constitutions of health and welfare agencies and recommending them for synodical and congregational support.

There is reason to believe that the most significant results of the evaluation lie in the future. By action of the 1961 convention all proposals for constitutional changes were "referred to the Committee to Prepare for a Merger as important and helpful in guiding the formation of a constitution to be presented to the organizing convention of the new synod."

CHAPTER IX

Home and Inner Missions, Evangelism

"We conceive . . . the fundamental purpose of the Pittsburgh Synod, either by itself or as one of the constituent synods of the U. L. C. A. to be (1) to spread the gospel, (2) to give organized expression to Christian love." Thus began the report, June 1959, of a twenty member evaluation committee, headed by Dr. J. Paul Harman, charged with a complete review of all boards, committees, and institutions in any way related to the synod. This chapter will deal with the home mission advance, organized evangelism, and with the inner mission or institutional phases of this two-fold purpose.

Problems of Organization and Defining Policies*

Some sixty percent of the congregations entering the 1919 merger were home mission projects. Missionary zeal had often conflicted with the established policies of the General Council and the General Synod and their Pittsburgh Synod branches prior to 1919. Some of the missions had been started as rivals of congregations now included in the merger. There was need to harmonize differences in practices and policies and to unify the program.

Dr. J. Elmer Bittle was elected full time superintendent for the fifty six missions, eighteen from the General Synod and thirty-eight from the General Council. A former pastor of Alpha Church

* The following pages are based on a study entitled "The Merged Synod," prepared by the Rev. George Reese for the Synodical Board of American Missions (Mss 43 pp. 1956) and filed with the archives of the Pittsburgh Synod.

in Turtle Creek he had been, since 1905, superintendent of missions of the Pittsburgh Synod (G. S.) and, for the same period editor of "The Lutheran Monthly." The General Council branch had not had a full time superintendent since 1914.

Not content with merely strengthening the work already begun he surveyed a number of prospective fields and organized four congregations, Sharon and Clairton in 1921, Arnold in 1922, and Mt. Lebanon in 1925. During the five years he served Dr. Bittle emphasized the acquisition of well located church lots, the erection of attractive buildings, and the recruiting of mission pastors. He reported in 1922: "What we need is the purchase of lots at an early date and thus manifest that we are there to stay permanently."

Dr. Bittle made annual visits to the seminaries at Philadelphia, Gettysburg, Selinsgrove, and Springfield to enlist students. These graduates did not stay long in mission parishes, for salaries were low and only about half of the congregations provided parsonages. In 1924 twenty of the missionaries received $1500 a year or less, eight received $1800 and five received $2500. That year there were

MISSIONARY PASTORS

First row, left to right: Rev. Walter L. Winner, Rev. C. E. Read, Rev. C. F. Hildebrand, Jr., Rev. James F. Kelly, Rev. C. M. Teufel, D. D. Second row, left to right: Rev. Jos. Shuster, Rev. Chas. E. Held, Rev. C. W. Baker, D. D., Rev. J. Elmer Bittle, D. D., Rev. F. H. Crissman, Rev. A. C. Waldkoenig, Mrs. A. C. Waldkoenig, Mrs. C. M. Teufel, Rev. J. A. Boord, Rev. J. Rupp, Rev. G. E. Swoyer. Third row, left to right: Rev Frank Edwin Smith, Rev. Howard Baker, Rev. W. H. Brown, Rev. E. P. Windham, Rev. Lloyd M. Keller, D. D., Rev. W. A. Berkey, Rev. David Maxwell, Rev. John Foisel, Rev. Adam Simon.

fifteen vacancies. Restlessness among pastors could also be traced to housing difficulties. In that same year only sixteen of the thirty-six pastors lived in parsonages owned by the missions.

The farsighted superintendent began a series of conferences of mission pastors, the first called during a free evening of the 1920 convention of synod. There was a two-fold purpose, "to inspire the men with the importance of their positions as pastors of a mission . . . and to have them present their problems to the conference and together discuss them and help in the solution." Soon to develop into two day affairs, these conferences have continued and are now held on the campus of Thiel College each autumn.

Missions such as Messiah, Homestead and Trinity, Butler had been begun unwisely on the territory of existing congregations in the days of rival synods. The difficult problem of uniting or dividing the field had to be met. Church councils of congregations receiving aid and their pastors needed to understand and conform to the policies of the U. L. C. A. and the synodical board. For meeting these and other problems Dr. Bittle was blessed with great organizing skill, a determined practicality, nurtured by the necessities of his work, and a passion for results. His reports to the Board of Home Missions are replete with incisive judgments on these matters.

Siebenburger Saxons, Slavs, Magyars, and Italians

The most significant development of the early twenties was the work among the Siebenburger Saxons some 35,000 of whom, driven from Transylvania by political turmoil, settled in Pennsylvania, Ohio, and Michigan. Organization work began in Cleveland and soon extended to Youngstown, Canton, Detroit, Gary, Indiana and Windsor, Canada.

Due to the pleas of President Burgess, the U. L. C. A. at its 1926 convention, assigned to the Pittsburgh Synod the duty of shepherding all the Siebenburgers in whatever sections of the

country they might be found. Dr. Burgess, in "The Lutheran Monthly," September 1928, declared "Not since the Pittsburgh Synod under Passavant laid the foundations of the Synod of Canada has she entered a more productive home mission field."

The Immigrants' Mission Board of the U. L. C. A. nurtured the Slovak, Magyar, and Italian groups. The home mission board of the synod supervised this work, and until 1926, the report of the Immigrants' Mission Board appeared in the annual minutes of synod. With the support of St. Paul's congregation at Monessen, work among Italian families was conducted by Rev. Fortunato Scarpitti who served as superintendent of Italian work for the Immigrants Board and later established a mission congregation and youth center in Erie. Slovak immigrants were served at Daisytown, Donora, Farrell, and Johnstown by Rev. John Prihila. Six pastors of the Slovak-Zion Synod established churches on the territory of synod. First Hungarian Church, Pittsburgh, was organized in 1925.

Stabilizing Policies, Programs, and Finances

From 1925 to 1935 home mission work was under the capable direction of Dr. John J. Myers. He was ordained by the General Council branch in 1907, and, since 1919, had served as secretary of the merged synod. He has described his work as "intensive rather than extensive," although a number of new mission congregations were founded, such as Natrona Heights and Brownsville in 1926, Beaver in 1928, Wilkinsburg, 1929, Detroit and Windsor Ontario, 1930, and Glenshaw, 1931.

Dr. Myers made extensive use of portable chapels. A typical chapel at Glenshaw was a prefabricated frame building, thirty by sixty feet, with a seating capacity of 220 and erected for less than $3500. Built to last about twelve years, the chapels, when replaced by permanent structures, could be moved to another field. "If they cradle two or three infant churches," he contended, "it is money

well spent." Superintendent Myers stressed good liturgical practice by supplying Common Service Books to new congregations. He proved to be a true friend to the mission pastors, striving for better salaries and living conditions.

In the twenties the community church presented a problem. Established as a mission project of a particular denomination, it posed as non-denominational and invited all Protestants to join. When a canvass was made at Kearsarge, south of Erie, there were found fifteen families, ten of whom were in a Community Church. "Such a title," Dr. Myers pointed out, "is unfair and untrue, for it is a Presbyterian Church." He and his successors, backed by both the U. L. C. A. and synodical boards, have refused to organize "community churches."

Dr. Myers' main concern was to secure adequate finances. He worked to have home missions placed in the budget of synod rather than to be dependent upon the annual Pentecostal appeal the returns from which averaged $2,000 but dropped suddenly from $3550 in 1927 to $1750 in 1928. This sum was supplemented by an annual grant from the U. L. C. A. Board of American Missions. The amount in 1929 was $35,500. That same year the synod budgeted $1500 to supplement the Pentecostal offering and the practice continued. By 1935 the budgeted amount was $3759, but, during the depression years, less than half the apportionment was raised.

Conflict with the U. L. C. A.

During Dr. Myers' term there occurred two developments of far reaching significance. One was the cleavage between the synodical board of home missions and the Board of American Missions of the U. L. C. A. The other was the financial depression of the early thirties which wrought havoc to the entire mission program.

At the 1926 convention of the U. L. C. A. the Board of Home Missions was reorganized as the Board of American Missions and its territorial scope and policy making powers increased. New policies adopted as a consequence caused grave concern within the bounds of synod.

The synodical board felt that allocations for work on its territory by the new U. L. C. A. Board were inadequate. The appropriation for 1927 remained the same as in 1926 at a time when needs were increasing. In 1928 the budget was revised downward from a mutually agreeable figure determined at a conference with a representative of the U. L. C. A. Of grave concern was a new policy of an "annual reduction of ten percent in appropriations to established missions" and a limit of ten years to the aid receiving period.

The synodical board at its September 3, 1929 meeting expressed the fear that "such a procedure would mean the death of most of the missions in our territory and a great loss of money expended as well as a great loss in the growth of the church." The purpose of the limitation of aid was to encourage missions to become self sufficing at the end of ten years. President Burgess, in a letter of protest to the executive secretary of the American Board pointed out "that of fifty six churches organized after 1868 no less than thirty eight required from eleven to twenty five years to gather the needed strength for self support." He noted that it required twenty five years of home mission aid to establish Mt. Zion, Pittsburgh and twenty one years for Grace Church, Rochester, later two of the strongest congregations in the synod.

When a survey committee of the American Board submitted a five point policy statement to constituent synods, the home mission board in its report to the 1930 synodical convention took exception to points one and three. The first suggestion of the American Board that the only justification for the establishment

of a mission was "the urgent need for an adequate evangelization of the community concerned" was opposed for "implying collaboration with mission boards of other denominations." The third proposition called for a "liquidation of the investment . . . where a mission field failed to render an increasing service to the work of Christ." This was opposed as contrary to the U. L. C. A. constitution for "no agency of the church, local or general, has the power to pronounce the sentence of death upon a constituent congregation."

The synod at its 1932 convention decided to charter and incorporate an independent synodical board of American missions. The policies of the U. L. C. A. board were criticized as "lacking in elasticity and conducive to delay." The American Board put the responsibility and financial obligation for new work on the synod and gave no financial assistance until a mission was established and a pastor called and the work progressing.

The incorporation of a synodical board was not intended to be a declaration of independence. An amendment to the synodical constitution stated that "the Board . . . in harmony with the Board of American Missions of the United Lutheran Church in America shall receive and forward regular reports from all missions under the jurisdiction of the Synod, open up new fields of labor, prepare the annual home mission budget, and consider all applications for home mission or church extension aid."

The Years of Depression

The financial depression of the thirties struck highly industrialized western Pennsylvania with catastrophic force. The U. L. C. A. board drastically reduced allocations, and the supplement from the synod dwindled. Meanwhile mission pastors were on a bare subsistence level. In 1933 salaries averaged but $1100 per annum. Only the fact that church property was not marketable kept banks from foreclosing. Early in 1932 the synodical board decided "that it

would not try to open any new field or effect any work of expansion.

The fixing of a budget for the year 1934 was the most painful task ever laid upon the synodical board. It followed the instructions of the executive committee of synod to provide for a minimum salary of $1200 and parsonage only to have the U. L. C. A. board impose a thirty percent reduction in its previous allocation. In 1935 nine of the thirty one pastors of mission churches had not received their salaries in full.

The need to curtail expenses prompted a move to abolish the office of missionary superintendent. A committee to study the reorganization of the synod recommended in 1932 that "home mission work within the confines of the Synod be taken care of by the Synodical Board of American Missions and the President of Synod." After a spirited debate the motion was tabled, but a year later it was decided to make the office of missionary superintendent optional at the end of the current term (1935), and "that it be placed in the hands of the Executive Committee to prepare amendments to the Constitution so that this action might prove effective."

Dr. Myers, supported by the board, led the opposition, pointing out that there were many places where missions could be organized when funds became available, and "there are many changes in population that demand that the church should follow." A majority of the convention delegates were convinced, and the action of 1933 was rescinded.

The effects of the depression were not all bad. One of the benefits was a merged church in Sharon. After Rev. C. O. Dufford concluded his pastorate at Holy Trinity, the members decided to merge with St. Paul's, an American Lutheran church, also in Sharon. The energetic young pastor of St. Paul's, Lewis C. Schaaf was acceptable to both congregations and was called to be pastor

of Calvary, the merged church. The depression also gave many unemployed members the opportunity to help repair and renovate church properties. At Arnold, Dravosburg, and Saltsburg, as well as at other missions, much time and work were contributed by the parishoners.

Conservation and Recovery

Dr. P. H. R. Mullen, who had served as secretary of synod and as editor of "The Lutheran Monthly" was missionary superintendent from 1935 to 1945. His chief concern in the forepart of this period was to save mission congregations from the "quicksands of an overwhelming debt." This involved long negotiations with banks and other creditors including bondholders. Refinancing was often accomplished at from fifty to seventy five percent of the face value.

Economic pressure became a widely used instrument for getting things done. The church had to be careful in using it, if it were not to impair its stature. Dr. Mullen cautioned the U. L. C. A. board against the practice of withholding salaries of the missionaries until every member canvass lists were reported. He pointed out that pastors on very low salaries were penalized and that "a better understanding between missionaries and members of the Board of American Missions would prevail if less authoritative methods were used."

One of the first signs of recovery from the depression was the organization of Immanuel Church in Lakewood on the west fringe of Erie in 1940. The possibility of developing this field had been suggested and encouraged by Rev. Donald Houser of Messiah Church, Wesleyville, who was destined to become missionary superintendent. Another mission was organized in 1942, located about two and a half miles northeast of Turtle Creek at a development called Rose Crest. Here, where a Sunday school had been

in existence for fourteen years, the people took the initiative and petitioned the synod for permission to organize a congregation.

Exacting requirements for the organization of a new mission were now demanded by the U. L. C. A. board. The depression had taught the board that a mission must have some evidence of tangible strength at the outset. Otherwise it might be a bad risk. Under the direction of the American Board a systematic approach, involving a survey and follow up, the securing of fifty or more charter members, a sound financial plan, approval of the man to take charge of the field, and agreement concerning salary and the share to be borne by each of the cooperating bodies, preceded the founding of each mission congregation.

A Decade of Unprecedented Growth

Dr. Donald Houser, who had guided a floundering mission congregation in Wesleyville to a self-sustaining status in five years, served as missionary superintendent from 1945-1954 before being called as a secretary for the U. L. C. A. Board of American Missions. During these nine years twenty three mission congregations were organized and parsonages were secured for twenty nine. Assistance was given by the synodical board to fifty different building programs.

To impel and direct such home mission growth Dr. Houser had been well prepared. In 1935 as a seminary graduate he had gone to Wesleyville only to find the church council ready to close the mission. Instead it became completely self sustaining in five years. So strong had become the missionary vista of Messiah Church that, in 1943, it pledged $300 to aid the Ashtabula Church. It was this vision and spirit which Dr. Houser brought to his position as missionary superintendent.

Now began a remarkable growth in all aspects of the mission program. The number of adult accessions continued to mount each

year. There was an increase of 839 in 1947, 1425 in 1950, and 2049 in 1953 with corresponding gains in communing membership. The benevolence offerings in the missions totaled $19,574 in 1946. By 1950 giving totaled $61,000 and in 1953 it exceeded $110,000.

An acceleration of the building program was imperative. In 1947 three groups were meeting in fire halls, five in schoolhouses, one in a dairy, and another in a renovated barn. Relief came from the U. L. C. A. and synodical loan funds supplemented by the timely loans from the church extension and loan societies of Pittsburgh and Erie. By 1949 fifteen congregations were engaged in building programs, and, in the period 1945-53 more than $2,000,000 was expended. A licensed engineer, Rev. Hugh Warren, was called by the synodical board to superintend building programs. In 1947 fifteen congregations were engaged in building churches, a year later seventeen. The 1960 report of the synodical board listed three buildings to be completed during the year, twelve in process of construction, and eight in the planning stage.

The response of the synod to the needs of its new members was generous. The budgeted amount of $15,000 in 1946 grew to $82,000 in 1958. A home mission appeal with the forward looking slogan, "The Church Must Go Where the People Go," 1953-55 added $225,000 to the loan fund. Similarly, there has been a marked increase in aid from the U. L. C. A. In 1954 church loans from this source totaled $356,000 in addition to grants in aid for pastors' salaries of $18,180.

In 1954 Dr. Houser accepted a call as an area secretary for the U. L. C. A. Board of American Missions. He was succeeded by Rev. Paul E. Daugherty, pastor of First English Church, Butler, and director of the successful Home Mission Advance appeal 1953-54. Pastor Daugherty, as chairman of the summer assembly committee, directed a significant leadership training program and was in the forefront of the movement to establish

a synodical camp at Lutherlyn. Under the new superintendent the unprecedented growth in new mission congregations, adult accessions, buildings and contributions continued. His 1958 report listed fifty congregations, "thirty six of which have begun in recent years."

Unity in Planning Supervision and Control

The sharp disputes over policies that once marked relations with the U. L. C. A. Board have been replaced by close coordination and collaboration. The Plan of Operation as revised, in 1956 places all home mission work "whether prompted by a congregation, a synod, or by the U. L. C. A.." under the supervision of the U. L. C. A. Board of American Missions.

Synodical funds may be used "only in fields approved by the Board of American Missions." Spheres of responsibility are carefully delineated. The synod may find fields, but the surveying, approval and development rests with the U. L. C. A. board. The synod initiates, but Board approval is also necessary for the selection of church sites, the organization of congregations, and the calling of pastors. The Board gives salary aid after a three way conference involving congregation, synod, and Board representatives.

The synodical board in submitting the above plan to the synod recommended the transfer of funds in excess of forseeable needs to the U. L. C. A. board, concluding "We believe that the most efficient operation of Home Mission Work results through the harmonious fusing of Synodical and U. L. C. A. resources and planning." The Board of American Missions is an indispensable ally. Its secretaries visit the field, meet with the local congregation, arrange financing of parsonages and lots, set up schedules of salary payments, and guide church councils in choosing a type of architecture.

The spirited rivalry among synods and among Lutheran bodies not affiliated with the U. L. C. A. has been supplanted by cooperation through a Western Pennsylvania Regional Home Mission Committee. Organized in 1945, the committee allocates fields for development among its members. As a matter of policy the synodical board does not have membership in interdenominational comity committees.

Suburbia and the Problem of the Downtown Church

The movement to suburban areas has become a major problem of American life from the standpoints of government, housing, social life and religion. More than half of the missions established in the past decade have been in the burgeoning suburbs of Pittsburgh and Erie. In Pittsburgh to the east have been Zion in Penn Township, Hope in Forest Hills, Apostles' in Penn Hills, and Good Shepherd in Monroeville. To the north are United in Berkeley Hills and Christ in Ross Township. To the south can be found Faith in Upper St. Clair Township and Prince of Peace in Pleasant Hills, Ascension, Robinson Township and Our Redeemer, Washington County. In 1961 a mission developer was called to the Greater Pittsburgh Airport Area.

In the Erie area the situation is similar. To the south are St. Paul's in Mill Creek, Our Saviour in Kearsarge, Prince of Peace on the Wattsburgh Road, and St. Mark's at Waterford. To the east are Faith in Fairfield, Hope in Harborcreek, Good Shepherd in southeast Erie, and Redeemer in Harborcreek. To the west is Immanuel in Lakewood, organized in 1940.

New suburban congregations often outgrow the original buildings within a few years. In Zion, Penn Township, for example, the confirmed membership reached 400 in less than six years, and in Monroeville over 800 in five years. Such churches have had strong financial programs and able lay membership.

FATHERS AND SONS IN THE MINISTRY

GREENSBURG, 1931

Family names of fathers and sons left to right: Woods, Dozer, Allbeck, Rupp, Claney, Schnur, Shepfer, Deutschlander, Schweikert, Neve, Shaulis, and Reinartz.

BEAVER FALLS, 1936

Family names of fathers and sons left to right: Frank, Scholl, Seiberling, Daugherty, Claney, Clare, Zundel, Schweikert, Obenauf, Schnur, Reinartz, Allbeck, Woods, Dozer.

In the wake of the great migration to the suburbs were many city churches with rapidly declining membership. One solution to this problem has been the relocation of older churches with both synodical and U. L. C. A. help. Recent examples are St. John's, New Castle, Calvary, Sharon, House of Prayer, Aliquippa, and Trinity, Butler. Nine churches were listed in the 1961 report of the superintendent of missions as being in various stages of their relocation programs.

Superintendents Houser and Daugherty, with the support of the synodical board, were concerned with saving historic city churches with a dwindling membership of commuters by developing a neighborhood constituency. To Mt. Zion in the east end

of Pittsburgh money was given for salary and a building. Salary aid has been allocated to historic First Lutheran in the heart of downtown Pittsburgh for a counseling center with a full time director.

Bethel Church in the old once well to do center of Pittsburgh known as Manchester has been engulfed by a Negro neighborhood. The congregation was encouraged to develop an inter-racial church, and Rev. Robert Herhold, a seminary graduate, was called in 1951. During his two and a half year pastorate he was successful in developing a summer activities program for neighborhood children, a Boy Scout troop and a church school for young people. Few Negroes joined the church. It was difficult to overcome the barrier.

In his 1961 report to the synod superintendent Daugherty stated, "Planting, assisting, rehabilitation, realigning — these four words suggest a description of the work of the Board of American Missions today." This is in sharp contrast to the simple emphasis on planting and supporting of former days. He pointed out that rehabilitation of urban and rural churches, and realignments and adjustments to changing neighborhoods will be the responsibility of constituent synods under the proposed constitution of the Lutheran Church in America. This conforms to the present policy, under the guidance of the Board of American Missions, of encouraging congregations in critical areas to engage in self study with a view to decisive changes.

Augmented resources, coordinated administration, and new techniques adapted to contemporary needs have brought significant changes on the home mission field in the last quarter century. Professor Reese, in his brochure prepared for the synodical board, lists a number of these new developments: Salaries are higher, parsonages are owned in every mission congregation, permanent church buildings are erected rather than temporary chapels, and, whereas, once the mission superintendent looked for two building

lots for a church, he now seeks to purchase three lots to allow for expansion and parking. Mission congregations were once served chiefly by seminary graduates. Today many of them are served by experienced pastors who are exceptionally competent in pastoral work and are capable preachers. Parsonages are new and attractive. Mission church buildings are outstanding in design.

"The Church Must Go Where the People Go." This slogan of the Home Mission Appeal in 1953-54 symbolizes more than a hundred years of dedication and accomplishment. In 1889 superintendent of missions, Duncan Kemerer, surveyed the early advance "Along the Allegheny River, from its outlet to the headwaters in Potter County, along the romantic Monongahela and its tributary the Youghiogheny, from their sources in the mountains to Pittsburgh — along the majestic Ohio to Wheeling — up the beautiful Beaver and Shenango valleys to Erie."

Emissaries of the "Missionary Synod" were sent far beyond these historic boundaries of western Pennsylvania in seeking settlers and organizing and staffing mission churches, as Professor George Reese notes in concluding his excellent study: "To the Lutherans in Canada, the Synod's missionaries had gone. To the German Lutherans in Texas, Casper Braun of New Castle had gone. To the Scandinavians northwest of the Mississippi, Father Heyer had gone. To Kansas, David Earhart had gone. To Nebraska, W. P. Ruthrauff had gone. To the province of Nova Scotia, the Synod had gone. To the Siebenburger Saxons in Youngstown, Cleveland, Gary, Detroit, Windsor, and Canton, the Synod had gone. To the thousands moving to suburban communities the Synod had gone. This has been the growth of home missions in the Pittsburgh Synod. The church has gone where the people have gone."

Programs of Evangelism *

The founding of new congregations is of little avail unless there is understanding, commitment, and sustained and purposeful

activity by individual members. For the past forty years periodic campaigns of evangelism have been organized on the U. L. C. A., synodical, conference, and congregational levels designed to awaken the interest of members in the programs of the church, promote regular attendance, establish family worship, and seek out and train new members.

A synodical committee has been responsible for the promotion and supervision of evangelism. From 1920 to 1953 it was an appointive committee, but, under the revised constitution, members were elected for three year terms. First called the committee on evangelistic services, in 1924 it became simply the committee on evangelism. In 1941, following the example of the U. L. C. A. in combining inner missions, moral and social welfare and evangelism under a board of social missions, the Pittsburgh Synod created a department of evangelism as a part of an enlarged committee on social missions.

As pastor Wentz has pointed out, "In the years that have elapsed since the Merger, two facts can be observed from a reading of the Minutes of Synod with regard to Evangelism. First, the need for such a program was emphasized repeatedly, and yet at intermittent intervals; secondly, that 'there is nothing new under the sun'. Our present programs of Evangelism are much the same as they were years ago."

The committee on evangelism, after surveying local programs and needs, has sought to train, to energize, and to evaluate results. A glaring weakness was revealed in 1926 when only eight out of 101 pastors reported a training program for lay workers. This prompted the committee to sponsor fall institutes in each conference for a pastor and key laymen from each congregation. The following year 6,425 members were added.

* At the invitation of the authors Rev. Elmer Wentz prepared a brochure on Social Missions. The remainder of this chapter is based on his study. Pastor Wentz served as Chairman of the Social Missions Committee and pioneered in student work in the Pittsburgh area. His brochure is filed with the synodical archives.

Nineteen thirty was to be the year of the great advance. A double page spread in "The Lutheran Monthly" captioned "Evangelize or Die" was followed by a symposium of articles. When accessions fell below those of 1929 the committee placed the blame on the depression although hope was expressed that financial woes might cause the people to think of God.

Two years later, prompted by a synod directive to draw up a campaign of evangelism that would include every congregation, an elaborate system of committees and sub committees was organized and reports made at intervals. Special sermons on evangelism were preached and house calls made by pastors and lay workers. A Triennial Program of Evangelism followed, the first year centered on "stimulating the faithful;" then, "reclaiming the indifferent;" and, for the third year "winning the unchurched." Less than a fourth of the pastors responded to a request for results leading the committee to conclude very naively, "it seems that our pastors do not like to be circularized or questioned."

A new venture, collaboration with other denominations in a community census, was tried in 1936. On Roll Call Sunday each church was to be emblazoned with a banner conveying the invitation "Go to Church." In store windows cards were displayed, "We Go to Church, Do You?" Promotion Month, October 15 to November 15 three years later was devoted to letters to inactive members and visits from lay evangelists followed by preaching missions.

Help from U. L. C. A. and National Lutheran Council

For the past twenty years planned evangelism has been promoted by the department of evangelism of the board of social missions of the U. L. C. A. Three former pastors of the Pittsburgh Synod, Dr. Oscar Carlson, Rev. Royal E. Lesher, and Dr. Robert Stackel have been directors of these programs. They have mobilized and trained workers, sponsored area meetings organized

preaching missions, and published tracts, handbooks, and record cards.

Following Dr. Carlson's appointment as the first full time director of evangelism, the promotional project for the 1944-45 biennium of the U. L. C. A. was made evangelism. The synod collaborated in this campaign which involved six stages: ground work, survey, preaching, teaching missions, visitation, pastoral classes in church membership, and the integration of new members into the church. Although an army of 1078 laymen attended the training seminars throughout the synod Dr. Carlson later lamented "I met only a few pastors who said they have definite plans for using the laymen," and the Department of Evangelism, deploring the meager results queried, "Can it be that we have had too many plans and not enough consecration?"

Of even broader scope was the plan of the National Lutheran Council for all of its cooperating bodies. Rev. Royal E. Lesher, who had succeeded Dr. Carlson, directed the U. L. C. A. phase. Its chief objective was to train and motivate personnel for a continuing program on the congregational level, year after year. Some twenty lay evangelism schools were held in the conferences, supervised by a synodical director, Rev. Frederick Stueber, and special classes conducted in cooperating congregations over a twelve week period. The last quarter of 1949 was devoted to a synod-wide Bible reading and prayer preparation period.

Results were encouraging being numerically equal to a similar campaign a quarter of a century earlier. From January first to June first a total of 6,121 adults were received and 1,837 infants baptized, a total of 7,959. This doubled the gains of the previous year. But in 1952 the department of evangelism reporting only a net gain of eighty called its report "the most dismal ever presented on the floor of synod."

A Full Time Director

Concerned about the lack of consistent growth in membership and feeling the need for a director of evangelism and stewardship, the synod elected Dr. Edward K. Rogers to this position in 1952 and amended the constitution to give him the status of a full time officer of synod. Dr. Rogers had been most successful in organizing, training and motivating the members of his congregations at Franklin and Warren.

Collaborating with Dr. Robert W. Stackel, newly appointed director of the U. L. C. A. evangelism, Dr. Rogers began preaching missions in local congregations. The pattern called for a guest preacher, often from another congregation of the synod, to give nightly messages for a week. Schools on evangelism were held for pastors each morning of the week of mission. In the evenings a corps of visitors would meet around the dinner table and instructions be given by the missioner. Teams of two would then call on the unchurched or lapsed members, seeking a commitment to Christ and urging attendance at the services. After each service a report meeting was held.

Beginning as a pilot program in three conferences in 1953, three years later eight area preaching missions were held in which some 239 congregations participated involving commitments by more than 100,000 members. A total of 6500 individuals were trained as visitors. Individual commitments included promises of regular church attendance, re-affirmation of faith, enrollment in a pastor's class, Sunday School attendance, transfer of membership and child baptism. Well attended lay schools for congregational committees on evangelism have been conducted at Thiel College.

Positive gains of recent years may be seen in an increasing number of churches committed to continuing programs of evangelism by lay members trained for and dedicated to this task. On the other hand the number of congregations in this category is

quite small. The slight annual gains of one and two percent in confirmed membership have slipped. The 1960 report of secretary of statistics, Rev. George E. Little, revealed a net loss throughout the synod of 681.

Where did the people go? Was general apathy the explanation? The synod debated these questions at length during the 1960 Convention. A memorial from the Central Conference requested that the secretary of evangelism and stewardship be directed to make a study of gains and losses. Secretary Rogers reported in 1961 that there were two sides to the problem, a reduction of population in rural and small community areas, largely due to economic reasons, and the flight from urban areas to the suburbs. Church membership has barely kept pace with population growth. In the decade 1950 to 1960 the population of Pennsylvania increased 7.7 percent, the confirmed membership grew 6.2 percent, and the communing membership 12.9 percent. Since 35 percent of the population are unchurched, Dr. Rogers concluded, "there is work for us to do."

Social Missions, Institutions of Mercy

The second fundamental purpose of the synod, "the organized expression of Christian love," was a motivating concern of both branches before the union in 1919. An inner mission committee, in its first report, 1921, summarized the work in nine institutions of mercy on the territory of synod. In addition, support was given to an orphans' home at Loysville.

At that same convention President Ellis B. Burgess observed, "The Pittsburgh Synod is rich in institutions. They provide not only outlets for Christian service, but rallying centers for our churches. They can and should be made to minister to the solidarity of Church life. It is our hope that all Lutheran institutions located in our territory shall be brought under Synodical control." This hope was realized in but one instance, the eventual transfer of the

Orphans' Home and Farm School at Zelienople. The Passavant Memorial Homes for Epileptics at Rochester and the Passavant Hospital in Pittsburgh remained under the supervision of independent corporations.

Through the benevolent spirit and organizing genius of Dr. W. A. Passavant three institutions of mercy, an orphans' home, a hospital, and a home for epileptics had been founded at times when the synod was too weak to assume financial support. Since 1850 control was vested with a chartered corporation, the Institution of Protestant Deaconesses.

Following the death of Dr. Passavant in 1894 and the separation of hospitals at Chicago and Milwaukee from the corporate control of the Institution of Protestant Deaconesses overtures were made to the synod looking toward a transfer of responsibility. The original charter stipulated that a board of visitors, all pastors and laymen of the synod conduct an annual investigation of the Orphans' Home and Farm School. In 1920 orphans' work of the IPD was made the responsibility of a special board, five of whom were to be nominated by the synod. Two years later amendments were made to the charter of the Orphans' Home and Farm School vesting control in a board of directors, four of whom were to be elected by the Pittsburgh Synod.

Twelve more years of study and negotiation were required before a complete transfer of ownership and control was effected. A committee reported in 1931 that the Home was being supported chiefly by congregations of the synod and that "only legal entanglements might possibly prevent transfer of ownership". President Bagger requested that the transfer be made to the already incorporated board of directors, thus putting the Home on the same basis in relation to the synod as the other institutions of synod, the synod exercising control over the governing board. At its 1931 convention the synod formally requested absolute control.

The IPD finally acquiesced. The deed was dated March 27, 1934 and Dr. Bagger could report, "The Orphans' Home and Farm School has at last become the Synod's very own, thereby settling one of the longest drawn-out problems in the life of the Synod." A detailed account of the development of the Home is given in another chapter.

A number of overtures seeking to vest control of and financial responsibility for the Passavant Hospital in Pittsburgh with the synod were declined. In 1931 the IPD, by means of a communication, offered the Hospital "with all its assets and liabilities" to the synod. Following synod refusal the Hospital was turned over to a non-denominational, self-perpetuating board of managers, thus enabling it to secure state aid. After a two year study, 1943-45, a special committee reported that while Passavant Hospital had a Lutheran background and a Lutheran name, and had been under supervision of Lutheran Deaconesses, it was neither owned nor controlled by the Lutheran Church. For this reason requests for allocations from the annual budget of synod have been declined.

The Passavant Memorial Homes for Epileptics was established under an interdenominational board at Rochester in 1895. A new corporation, 1932, provided for a self-perpetuating board, a majority of whom must be Lutherans. Through the years this institution has received the hearty support of many of the congregations of synod.

Problem of Three Orphans' Homes

The General Council synod entered the merger with commitments to two orphans' homes, the Orphans' Home and Farm School at Zelienople, and the newly acquired Crawford County Orphans' Home, after 1922 called Bethesda. The General Synod branch, as has been noted, had erected a dormitory known as Pittsburgh Cottage at the Tressler Orphans' Home at Loysville and was entitled to place at least twenty children in that institution.

Small wonder that in 1927 the Siebenburger Saxon home at Salem Ohio for orphans was, by synod action, commended to the congregations for moral and spiritual support but no financial aid in "view of the many institutions of mercy for which we are financially responsible."

A committee on orphans' home policy for three years, 1923-26, wrestled with the problems of financial support and the defining of policies. Because of pre-merger commitments and the zeal of board members and others for developing unrestricted programs in each of the homes, this proved to be a frustrating assignment.

In 1924, at the Indiana convention, the committee recommended that "since the United Lutheran Church principle is that institutions be cared for by the Synod on whose territory they are located, we continue the present budget for Tressler Home for one year, and then discontinue such support; that we then pay for the maintenance of the children of Synod already there until they be withdrawn or discharged." It also recommended that "in the future Synod concentrate its efforts on the hearty support of the two orphans' homes on its territory."

This proposal met with determined opposition from former General Synod members who felt that a pledge had been made to the Tressler Home and should be honored. There was lingering resentment over the action of the General Council synod in accepting on the eve of the merger, without consulting the authorities of the General Synod, an institution for retarded and delinquent children (Bethesda). After an amendment had been introduced calling for continued support of the Tressler Home in which the synod had "a valuable equity" the matter was recommitted for further study.

Apparently the committee sensed the fact that the synod was not yet ready to relinquish its interests in the Tressler Home, for in 1925 it recommended "that our present relations with the

Tressler Home be continued, and that each year the Synod appropriate an amount equal to seventy five percent of the cost of maintaining our children there." This policy was to prevail for nineteen years.

In 1933 another attempt was made to give up the synod's interest in Tressler, but in vain. A motion to transfer the children to Zelienople was defeated and a proposal to end synodical responsibility after June 1933 was referred to the executive committee. A year later the synod voted once again to "continue its present relations," although pastors were asked to use their influence to have orphaned children sent to Zelienople and Bethesda.

Finally, in 1943, a special committee on "The Relation of the Synod to Tressler Orphans' Home" reported that the Board of Directors of that institution had agreed that a discontinuance of the relation between the Home and the synod was only natural and justifiable. It recommended amending the constitution of synod calling for the election of board members, and that the four children from the synod presently at the home be supported until they would be graduated in 1947. The report was adopted. At long last the synod had severed its relations with the Tressler Orphans' Home at Loysville.

There still remained the necessity of defining the respective purposes of the homes at Zelienople and Meadville. The committee on orphans' home policy was guided by the first report of Superintendent Ralph W. Yeany of Bethesda to the synod, 1921, when he declared its purpose "to save the delinquent" and to prepare him "for a life of useful service in the church and state that would otherwise be not only a wasted life but an expensive service to society."

In its initial report, 1924, the committee recommended that the Zelienople home care for "the orphan, half orphan and otherwise dependent children. Bethesda shall be home for the care of

the orphaned, destitute, friendless and defective children." Delinquent was not to mean criminal. Futhermore, state law did not permit Bethesda Home to receive the mentally defective. It was further decided at this convention that no geographical boundary of territory between the two homes was necessary.

In the following years attempts to limit the scope of each home by synodical directives failed. In 1925 the committee on orphans' home policy recommended that "there be but one Home on the territory of Synod to care for the orphans, and it be at Zelienople; and that there be but one Home on our territory to care for the morally delinquent and defective children, and it be at Bethesda." This proposal, together with a substitute motion that the "normal and the defective or delinquent child shall not be brought in contact with one another or subjected to the same training" were recommitted for further study.

At the Rochester convention, 1927, an orphans' home conference committee recommended that, although the Zelienople home was finding its chief sphere of work in the care of the orphaned child, and Bethesda was stressing the problem child, it would hinder the development of both institutions to change the sphere of their work. There was no need for synodical action, so the committee was discharged.

As early as 1925 the committee on orphans' home policy had recommended the employment of a trained welfare worker, but it was not until 1944 that a plan whereby this worker could be shared by both homes was approved. In 1946 Sister Charlotte Weisberger accepted the position and began her work. Through the years it has been difficult to keep this position filled, both because of the lack of social workers and the inability of the homes to compete salary-wise with secular agencies.

Two significant trends in child care should be noted. There has been a decrease in the number admitted making possible more

personalized care. In 1930 the Zelienople Home had 154 children and Bethesda 121. Now each institution cares for between seventy and eighty. Equally significant is the emphasis on ministering to disrupted families. The homes are less concerned with long term custodial care. Foster homes are sought for each child.

In 1962 the Zelienople Home was emphasizing the care of children over ten years of age. They were being prepared for further training in nursing schools and colleges. Bethesda Home was serving children who were "neglected, delinquent, or in danger of becoming delinquent" and was "equipped to help this individual child with his particular needs in our group living facility."

Care for the Aging

The synod has striven to meet the Christian responsibility of care for the aging and infirm. As has been noted, the General Council branch founded an Old People's Home at Zelienople in 1905. A year later, through the efforts of the pastor of St. John's Lutheran Church, Erie, Dr. G. A. Benze, and a group of civic minded individuals, the Home for the Aged was founded in Erie. It has never sought "adoption" by the synod. Each of these institutions houses over one hundred guests. Historical sketches appear in a later chapter.

Over the years synod action has helped shape policies at the Zelienople home. In 1932 the charter was amended in the Butler County Court so that both the board of managers and the synod might nominate candidates for board membership. These are then elected by the synod.

In 1942 the Cottage Plan for retired pastors and their wives was adopted. Eight apartments enable retired servants of the church to maintain private households on the campus of the Home. A much larger venture, the building of fifty apartment units for couples and single persons, with funds advanced by the federal

Housing and Home Finance Agency, was approved by the 1961 convention of synod subject to the findings of the special committee on the social ministry institutions of the synod.

The growing need for provisions for "non ambulatory" patients has been given careful study by the board and by a special committee of synod. Medical and nursing facilities were doubled with the dedication of a new Chapel wing in 1952. The policy of the board prior to 1957 was to reject applicants who needed nursing care. This led to a study by special committee on nursing home care. A survey of pastors of the synod revealed that, while many were in favor of such a program, few could pay their own way. Some insisted that such a program be self-supporting with no extra demand from the budget of synod.

Extended and often heated debate was occasioned at the 1961 convention by the recommendation of the Board of managers that the action of 1957 which endorsed "the established policy of the Old People's Home in refusing to accept as guests those who are non-ambulatory, chronically ill, or totally or partially incapacitated" be rescinded. The convention changed the former policy to the extent that non-ambulatory patients might be admitted on a temporary basis (defined as the coming year) as the board saw fit and in proportion to its ability and capacity to care for such quests adequately. The board was authorized to apply for Hill-Burton funds and other funds to be used for facilities for the care of the senile.

Intersynodical Projects

Within the bounds of the Pittsburgh Synod during the four decades since the merger there have been four other Lutheran bodies: the Augustana Synod, the American Lutheran Church (until 1930 the Joint Synod of Ohio), the Suomi Synod, and the Lutheran Church-Missouri Synod. The active cooperation of the first two has long been enjoyed in many projects of common interest.

Since 1907 the Lutheran Service Society, prior to 1949 called the Lutheran Inner Mission Society, has been doing the work of an evangelist in the hospitals, penal institutions, and county homes. Many of the members of both synods supported this agency through their material gifts and as volunteer workers.

In the early days the LIMS conducted street corner preaching in strategic areas where it sought to reach people for Christ. A hospice for young women was operated on Pittsburgh's North Side. It maintained a summer camp for underprivileged children near Zelienople and a resident house for Lutheran students near the University of Pittsburgh. In time these four ventures were given up.

The agency now maintains a chaplaincy service for institutions and hospitals and an industrial division for the rehabilitation of men. The latter work was begun in 1930. Since 1907 the main office has been in Pittsburgh, moving from place to place in rented quarters until acquiring its own building at 2400 E. Carson Street, South Side. A Beaver Valley branch began operations in January 1942 and work commenced at Greensburg, July 1960.

At its 1960 convention the synod voted to make the Lutheran Service Society an official agency. It is now accorded funds from the synodical budget in proportion to the synod membership among all Lutheran bodies joining in support. Board members are now elected directly by the synod.

As early as 1925 the Inner Mission Committee called the synod's attention to "the necessity of following the large number of Lutheran students attending non-Lutheran educational institutions." At the now defunct St. John's Church on Forbes Street, in the Soho district of Pittsburgh, Pastor Reginald E. Dozer was seeking to meet this need in a pioneer work among Lutheran students at the University of Pittsburgh and the Carnegie Institute

of Technology. The locale of the church and the distance from the university area made the work extremely difficult.

New hope came in 1937 through the collaboration of the American Lutheran Church, the Women's Missionary Society of the Pittsburgh Synod, and the Central Conference. A Lutheran student work committee was formed and a retired pastor, Rev. M. R. Kunkleman called to serve as student pastor in a part-time capacity. Official recognition came from the synod the following year when $300 was placed in the budget.

In 1941 the Augustana Synod gave its official support. A serious handicap still was the fact that meetings had to be held in whatever places the university authorities made available for none of the cooperating synods had a church in the area. The problem was solved when the conveniently located St. Andrew's Lutheran Church, Missouri Synod opened its doors and agreed to provide a student center. Much credit for this must be given the pastor, Dr. August F. Brunn.

Since January 1, 1948 student work has been under the direction of the National Lutheran Council, although supervised locally by a Lutheran Student Foundation. A full time pastor Rev. J. Victor Murtland was called in the above year. He and his successors have developed extensive programs of worship, study, evangelism, service, and fellowship. Non credit seminars in Basic Christian Ethics have been conducted at the University of Pittsburgh, Carnegie Institute of Technology, and Pennsylvania College for Women.

Two recent developments are significant. There has been a basic change in the constituency of the Board. No longer self-perpetuating, a new constitution calls for direct representation from the member churches of the National Lutheran Council, selected on the synodical level. The campus ministry is now thought of as the direct work of the church.

The second item relates to a new student center. St. Andrew's Church had been most generous in providing quarters free of charge for some fifteen years, but the church was rather remote from any of the campuses being served. An evidence of increasing interest and support by the Pittsburgh Synod was the approval by its executive committee of the spending of $85,000 for the purchase of a new student center. At the 1961 convention the synod agreed to underwrite and amortize a loan to cover its share not to exceed $60,000.

The above work is centered in the Pittsburgh area. In addition, clergy of the synod serve as contact pastors under the auspices of the Division of Student Service of the National Lutheran Council, serving colleges at Beaver Falls, California, Erie, Indiana, Meadville, Washington, Wayensburg, and Bethany. Thiel has a full time college pastor as a regular staff member.

Lutheran Refugee Service was established on an inter-synodical basis. The National Lutheran Council, in cooperation with the Lutheran Church-Missouri Synod, sought "assurances" for refugees from Europe, in accordance with the Refugee Relief Act of 1953. The synod was represented on the Pennsylvania Area Committee by Dr. Robert H. Thurau, and Rev. Elmer P. Wentz. When the Act expired on December 31, 1956, a total of 103 "assurances" had been secured in western Pennsylvania, seventy three of which were through the efforts of the Pittsburgh Synod. Rev. Paul Markovits, pastor of the First Hungarian Church, Pittsburgh, was personally responsible for the resettlement of a great number of refugees from Hungary following the revolt of the "Freedom Fighters."

Christ's Mission to the Jews is a work of evangelism that began as a venture of the Pittsburgh Synod (G. C.) and has since become inter-synodical. In 1906 Rev. John Legum, a graduate of the Chicago Seminary, was received into synod membership, and

began missionary work among his own people. A detailed account of the Mission is given in another chapter. Following is a summary of synodical action.

In 1920 a committee was appointed for active cooperation with the U. L. C. A. in the Pittsburgh mission. Two years later this committee got synodical approval for an Easter offering for Jewish work, the proceeds to go to a memorial for John Legum who died, July 22, 1923. The fund grew slowly, and it was not until 1931 that the memorial to the pioneer missionary was dedicated. The executive committee of synod had authorized the purchase of a fine brick duplex house which with furnishing cost nearly $15,000. By synod action $1000 was placed in the annual budget and the eighteenth Sunday after Trinity designated as an offering day for Christ's Mission to the Jews.

Again following the recommendation of a special committee, the synod, in 1927 placed Jewish mission work under the care of the synodical Board of American Missions. The board then created a sub-committee on Jewish missions. In 1929 Rev. Dan Bravin accepted a call and began a dedicated and effective ministry of more than thirty years. His salary was paid by the U. L. C. A. Board of American Missions with the synodical board paying his house rent. The revised constitution of synod (1938) provided that the synod elect members of a Jewish mission board.

In 1935 the Allegheny Synod began supporting the Mission, then the American Lutheran Church, and finally the Augustana Synod. In 1947 the National Lutheran Council assumed supervision through its department of the Christian approach to the Jews. A local board continues to direct activities.

A Larger Horizon

At its 1959 convention the synod authorized a comprehensive study of Pittsburgh Synod Welfare agencies and institutions by

a committee of three clergymen and three laymen under the direction of Rev. Harold Reisch and Miss Cornelia Wallace of the U. L. C. A. Board of American Missions.

Planning for the social ministry structure of the Western Pennsylvania, West Virginia Synod of the Lutheran Church in America is in progress as this volume goes to press. Representatives from the Augustana, West Virginia and Pittsburgh Synods under the general chairmanship of Rev. Paul M. Ruff have held meetings with a view to recommending patterns of organization to the constitution committee of the new synod.

CHAPTER X

The Educational Advance

For more than a century the Pittsburgh Synod has striven to inform, train, and motivate its clerical and lay members. This chapter will deal with a score and more of projects and programs dedicated to these ends. In close collaboration with the U. L. C. A. and the National Lutheran Council the synod has contributed to spiritual, intellectual, and material needs within and beyond its borders.

Parish Education *

Both branches of the synod had active committees on Sunday school work prior to the merger. But most organized activities were on a conference level, and the committee was further handicapped in that there were no constitutional directives to indicate the scope of its work. The U. L. C. A. Board of Parish Education was in the formative stage and did not have a well defined program for synodical committees to follow.

In the first years the work of the committee consisted almost entirely of setting before the Sunday schools a ten point "Standards of Efficiency." This was quite similar to a recommendation to the synodical convention (G. C.) in 1916. To qualify a Sunday school must (1) be open all year, (2) use Lutheran literature in all departments, (3) conduct regular teachers' meetings and business sessions, (4) sponsor a teacher training class enrolled with the

* Based on a brochure prepared by Rev. Frank B. Herzel, Chairman of the Committee on Parish Education, 1960-

U. L. C. A. Board, (5) use Bibles in all classes, (6) have a Sunday school graded in organization and instruction, (7) conduct catechetical classes, (8) maintain an average attendance of sixty percent with an added emphasis on church attendance, (9) give missionary instruction and have special offerings for missions and benevolence, (10) observe the festivals of the Church Year.

The synodical committee endeavored by means of an annual questionnaire to rate the efficiency of congregational Sunday schools. In its reports to the synod, by commending gains and deploring weaknesses, the committee aimed to stimulate improvements. Since the U. L. C. A. Parish Board made direct mail contacts with the Sunday schools, and as the goals were self-evident, there was not much the synodical committee could do.

There was little correlation of youth education in the first decade of the merger. Appointive committees on young people's work, work with boys and girls, and church literature and general education met and reported separately. Religious education was a timid newcomer in theological seminaries in the mid-twenties, so it is not surprising that it assumed a minor role in the synod program.

Parish and Church School Committee, 1923-37

Increasingly religious education was coming into its own. The synod reflected this trend by changing the Sunday School Committee to the Parish and Church School Committee in 1923. Vacation Bible schools were beginning, and other elements in the parish program were considered as educational, and therefore linked (by howsoever tenuous threads) to parish education.

There was talk of a unified program, and the synodical committee expressed a "desire to exercise directive and advisory influence on the work of religious education throughout the synod." The synod was asked to add to its official staff "an Educational

Director of Religion." This proposal was destined to lie dormant for more than twenty years. The U. L. C. A. Board of Parish Education responded to an urge to expand its activities during these years. "The Parish School Magazine" replaced "The Augsburg Teacher" and added new materials to the long established features. The synodical committee urged that the new periodical become standard usage in all schools.

Parish education was likewise gaining new stature through vigorous conference Sunday school associations. The annual meetings of these groups drew large and enthusiastic crowds. Dr. D. Burt Smith and Dr. Charles P. Wiles, while almost alone in the writing of U. L. C. A. Sunday school materials, still found time to speak at these association meetings in conveniently located churches throughout the synod. Dr. S. White Rhyne, the executive secretary of the Board, was also in demand. These contacts with the grass roots of the church marked the beginning of an enlarged program vigorously furthered by the synodical committee.

Parish Education Committee, 1937

In 1937 the Parish and Church School Committee became the Parish Education Committee. This change in name again indicates a change in function, always toward an expanding ministry of education. Two years later this committee was charged with the over all direction of a youth program. By synod action the chairmen of the committees on Church Literature and General Education, Young People's Work and the Summer Assembly were directed to correlate their work with the Parish Education Committee. This led the committee to begin publishing "The Parish Education Service Bulletin" with promotional materials and articles by pastors of the synod on such topics as "A Graded School Program," "Handiwork in the Vacation Church School," "Attendance Contests," and "The Use of Puppets in the Christmas Story."

By this time the U. L. C. A. Board of Parish Education had begun to take its present shape, adding to its original function centered in the Sunday school, a look into the entire parish program from an educational standpoint. One of the new ventures was the annual regional conference. All members of the synodical committees from the northeast section of the nation (including Ohio, Pennsylvania, West Virginia, Maryland, New York, New Jersey, and New England) were invited to an annual potlatch.

Each year new faces appeared on the Board's roster and new functions clustered around the banner of religious education. Sunday school enlistment preceded by almost a decade the big effort that blossomed into church-wide evangelism. Leadership training came to adult status. Children's work, youth departments, and later "church camping" — all these new emphases by the Board had to be channeled down to the individual congregation. The regional conference was used by the Board as a key method of gaining personal contact with individual members of synodical committees. Increasingly the synodical committee became the ears and eyes, as well as the hands and feet, of the Board of Parish Education.

This close relationship with the Board led to the planning of numerous itineraries of its representatives. Throughout the past twenty years the major emphases of the Board have been channeled to congregations through the cooperative planning of the Board and the synodical committee. The introduction of the Christian Growth Series is a noteworthy example of this cooperation. Another venture was the increased use of the Bible in the various age divisions, this being timed so as to introduce the Revised Standard Version and give it the full support of the church.

Adventuring in the Pittsburgh Synod

The area of the Lutheran church in American which was heir to the venturesome William A. Passavant could not be content to

merely follow the fads and trends of the church. The Pittsburgh Synod, like Passavant, had to explore and create on its own initiative. Examples of this exploring and adventuring spirit are to be found in the many schools, assemblies, and retreats that have taught the techniques and the content of church related programs at the same time affording opportunities for recreation, fellowship and discussion.

A summer assembly for the training of Sunday school workers, sponsored and controlled by Thiel College, was held for a week each July on the College campus from 1908 to 1927. By action of the 1927 synodical convention the control and management of the summer assembly was placed in the hands of a standing committee and the site transferred to Conneaut Lake where sessions were held in 1928 and 1930. Because the assembly was not large enough to occupy an entire hotel and had to contend with other groups bent on "hilarity, pleasure, and drunkeness" it was moved to Kiski-Springs School near Saltsburg. Here, accessible to the Pittsburgh area and with an assembly hall, dining room, dormitory, and recreational facilities, well attended sessions were held the summers of 1931-32-33. In 1934, still under synod sponsorship, the assembly returned to the Thiel campus where, except for the war years 1942-44, sessions were held each summer.

For many years this venture proved exceedingly popular for both youth and adults. Bible lectures, training in church music, and standard leadership training courses leading to certification were given. A peak attendance of nearly 300 was reached in the early post war years. The full throated singing at meal time, the candle light procession to the grove, and the fellowship and recreation hours afforded memorable experiences.

Dr. F. Eppling Reinartz, at the time secretary of the U. L. C. A., was among the most popular speakers at the Thiel assemblies. Pastor Paul Obenauf attracted a following in his

classes on church music. Dr. S. White Rhyne often came from Philadelphia headquarters, thus maintaining an intimate relationship with the Board. Dr. Paul Schnur and others had a hand in "The Assembly Echoes," a daily news sheet which added zest to the week. Synodical pastors G. L. Himmelman, Oscar Carlson, J. Bender Miller, Philip Seiberling, Paul Daugherty, Franklin Schott, William Welther, and Walter Koehler who served as summer assembly directors during the Thiel period 1934-60 did yeoman service.

The character of the summer assembly changed in the late forties. The emphasis had been on training church workers. Convinced that "schools must be set up to inspire youth to service," the committee limited attendance to those above sixteen or juniors and seniors in high school for the 1948 sessions. At first the response was good, more than 300 attending in 1949.

But the youth of the synod were being appealed to through other channels — the Luther League conventions and the new Camp Lutherlyn, so the summer assembly dwindled in attendance.

In 1957 a bold attempt was made to challenge youth with a Christian vocations emphasis. An excellent faculty was gathered, including synod pastors, members of the Thiel College staff, and Dr. George B. Ammon of the U. L. C. A. Board of Parish Education. The purpose was no longer to appeal to great numbers of youth, but to secure quality. Those attending were greatly enriched, but dwindling numbers (only thirty one youths from sixteen churches in 1960) prompted the committee to bring this venture to a close.

Retreats, Conferences and Institutes

Camp Lutherlyn will have its own pages in this history. The Superintendents' Retreat, another of the synod's pioneering pro-

jects, began its sessions on this beautiful site in 1954. General superintendents of Sunday schools, department superintendents and teachers have profited greatly from the opportunity for fellowship and instruction. Leaders from within the synod, and staff members from the U. L. C. A. Board, have led vigorous and stimulating discussions on the problems, programs, administration, and work of Sunday schools. Retreats have been held over Saturday and Sunday, usually late in September.

Laymen's Retreat at Thiel College, G. Elson Ruff, Speaker

An overnight Sunday School Teachers' Conference was another new venture. Committee chairman Rev. M. L. A. Schilling explained, "The secret of the success of these conferences lies in the fact that they were intensified programs under capable teachers, concentrated in a short time period, e. g. overnight; thus the local church leaders could attend without much sacrifice of time and with a relatively maximum satisfaction of their needs." The conferences had been held from Friday dinner time through Saturday afternoon. In 1960 the time span was doubled and the superintendents' retreat and the teachers' conferences merged. Plans of the Parish Education Committee include week long conferences with leaders and teachers working together to develop departmental programs.

The Pittsburgh Synod initiated the holding of vacation church school institutes on a synod-wide level. Several steps were involved,

from the training of synodical and conference personnel by staff members of the U. L. C. A. Board, to the holding of area conferences to which all the grass roots teachers would be invited. In this fashion it was possible to give practical demonstrations of teaching all the materials (audio-visual and otherwise) found in the vacation courses. The Parish Board has subsequently adopted this method of training throughout other synods.

An Audio-Visual Department

Here again, in the audio-visual field, the Pittsburgh Synod pioneered in a service that was subsequently adopted by other church bodies. Planning was entrusted to a committee with Dr. Bruce R. Shaffer as chairman. Included in the twelve member group were the chairman of the committee on parish education, the secretary of beneficence and the president of synod, the missionary superintendent, and the president of the Women's Missionary Society.

The "Synodical Audio-Visual Depository" began serving the synod on January 1, 1952 with Dr. Donald L. Houser, missionary superintendent, acting as director. Generous free will gifts from congregations and groups were supplemented the following years by grants from the budget of synod, and by yearly membership fees from congregations.

The service has grown rapidly. The first catalogue listed 407 titles (largely filmstrips and filmstrips with recordings) supplemented by twenty-six sound films on loan from the U. L. C. A. and Lutheran World Action. Four branch depositories have been established at centrally located churches; St. John's, Erie; Zion's, Greensburg; First, Apollo; since 1960 Hebron, Leechburg, and Grace, Rochester. Items in each branch are identical and number about 350, which are available on a "pick up and return basis." The 849 items in the synodical depository are available on a "mail" or "pick up and return" basis. Usage has grown from 175 per month to 350 per month after nine years. The development and

rapid growth of this service is largely due to the untiring labors and enthusiasm of Dr. Bruce Shaffer who has guided the enterprise from its early stages to the present.

Reorganization and Expansion

The 1953 constitution of the Pittsburgh Synod changed the status of the Parish Education Committee from an appointive to an elective body and expanded and clarified its powers and functions. It presently consists of nine ministers and six laymen, elected by the synod for three year terms. The committee then chooses its own officers. Advisory members are the director of Lutherlyn, and, after 1957, the synodical director of religious education.

In cooperation with the proper boards and agencies of the U. L. C. A. the committee is charged with promoting parish education through conference Sunday school associations, summer assemblies, children and youth work, and audio-visual aids. On the local level it assists pastors and congregations in such educational procedures as the Sunday church schools, weekday church schools, vacation church schools, the Christian kindergarten, catechetical instruction, and leadership training.

The following have served as committee chairmen: M. L. Clare, 1921-1929; W. L. Hetrick, 1930-33; E. K. Rogers, 1934-36; P. N. Schnur, 1937-38; A. U. Gesler, 1939; J. H. Deutschlander, 1940-43; P. N. Schnur, 1944-46; N. G. Fattman, 1947-48; M. L. A. Schilling, 1949-58; W. F. Pfeifer, 1959; F. B. Herzel, 1960-62.

Steps toward Full-Time Leadership

Several times during the thirties the synod was requested to provide a full time staff person as "an educational director of religion." In 1941 efforts were made by the committee to secure a full time deaconess worker. The plan was to have her spend two weeks in a parish or small area organizing its educational work and giving leadership direction. Through this personal contact and

through intensive training of leadership and teaching personnel it was hoped to lift the educational sights of the local churches. However, this project was never launched.

During the fifties the need for full time leadership was becoming urgent. The work of the committee was too extensive to be carried out without professional leadership. Moreover, the synod was motivated by the increasing pressure "to do something for our youth." Consequently a director was called with the dual responsibilities of religious education and youth work.

Rev. Howard F. Reisz, full-time director of religious education of the Maryland Synod was called to a similar position in the Pittsburgh Synod, assuming his duties in September 1957. Fortunately there were very few changes when the committee changed its status from an appointive to an elective body. Largely due to the untiring efforts of Rev. M. L. A. Schilling, chairman of the committee for nine years, a well defined program was ready for the new director.

Into the Sixties

According to chairman F. B. Herzel the most active concern of the parish education committee at the threshold of the "surging sixties" was the children's program. Working through appointive synodical secretaries and through conference and congregational children's secretaries the committee sought to provide a channel for the wealth of educational materials provided by the church. The committee sought to further local parish activities such as Sunday schools, weekday church schools, vacation church schools and club programs. Vacation church schools received special emphasis. Aid was offered to local directors through conference briefing meetings each March and two institutes for training worship leaders under the direction of U. L. C. A. Board staff members in April. Eleven district or conference workshops were held to train local teachers each May. A weekend conference for Sunday school

teachers and superintendents was held at Thiel College in July. All leaders were urged to make extensive use of the synodical visual aid depositories.

Advisory and consultative relations were maintained with the Luther League, the main agency for youth work and with Camp Lutherlyn. The director of religious education was an advisory member of the Lutherlyn board. Prior to 1961 the summer assembly at Thiel College provided training for local church leaders.

The committee made extensive use of "The Lutheran Monthly" for promoting and reporting its programs. In addition, the director of parish education edited "Pointers." This four to five page mimeographed paper pointed to the current emphasis in parish education, coming conferences and events, and provided a personal touch from the director to leaders in every congregation. "Pointers" was mailed to some 1,400 educational workers three times a year.

The personal contacts made by the director throughout the year provided a constant flow of educational plasma into the life of the synod. Through evaluations of equipment and programs, leadership planning, parish conferences and addresses — in these and in many other ways the director served the churches, the synod, and the teacher of us all — Jesus Christ.

Recruitment for Full-Time Christian Service

During the years of separation both the General Council and the General Synod branches continued to give financial support to students committed to train for the ministry. An elaborate set of student qualifications had been made a part of the constitution of the Pittsburgh Synod (G. C.). The constitution of the merged synod provided for a committee on ministerial education.

Handicapped by the lack of procedural directives the new committee decided to use rules in force by both branches to keep

the work from flagging. In 1920 there were twenty eight student beneficiaries distributed among five colleges, Gettysburg, Thiel, Susquehanna, Wittenberg, and Wagner and six seminaries, Gettysburg, Philadelphia, Susquehanna, Hamma, Martin Luther, and Chicago. The total granted to these students was $8,170. Altogether fifty-nine students were in colleges and seminaries of which twenty-six were at Thiel.

It was decided that for each year in the ministry a beneficiary would get credit for one seventh of the amount loaned, and after seven years the entire amount would be cancelled. This was changed in 1928 to a system of credit of one year's aid for each year of ministerial service. During the middle twenties the amount allocated was $300 per annum for collegians and $250 for seminarians. In 1924 the committee ruled that "any student prepared to enter the freshman class in a college shall be advised to enter Thiel College." The following year it was decided that "a beneficiary who fails to maintain an eighty percent grade shall be dropped."

The Depression Brings Drastic Curtailment

The financial depression of the thirties resulted in a serious curtailment of grants and an apparent surplus of qualified seminary graduates. This led to proposals for modifying or even abandoning the entire program. In 1932 the maximum grants for individuals were reduced to $250 for collegians and $200 for seminarians, and no aid was given to entering freshmen. A year later aid to collegians ended except where the committee was bound by former commitments.

At the 1935 convention President Bagger warned against a short sighted approach even though unemployment among ordained ministers and seminary graduates had assumed serious proportions (ten men fresh from the seminaries and three from previous years lacked calls). He concluded "a study of our Synod convinces me that we may, ere many a year, be calling again for

men as loudly as ever." For the present he suggested closing the seminaries for a year and giving the teaching bodies opportunity for sabbatical study. An alternative was to lengthen the term of preparation to include a year of practical field work.

Meanwhile the amount of aid granted was low, $100 per year to seminarians and $125 to college students. The applications were few so the total amount was small, $1275 in 1937. Only five students were seeking support at a time when six seminaries and two colleges were given annual budgetary grants by the synod.

Following a synodical directive the committee on ministerial education made a study of present and future needs. It reported that from 1931 to 1937 the annual ordination average was 7.285. The prospects for the next six years were 3.71. In 1936 only two men were ordained. A serious shortage loomed, so, in 1940 the committee was again empowered to grant aid to acceptable students of college grade, beginning with the sophomore year. At the same time scholastic requirements were raised. Grants were placed on a year to year basis, a C grade must be maintained and no call accepted before February first preceding graduation. Prior to final examinations students were not to marry without the consent of the committee.

An Expanded Program, Full-Time Christian Service

The scope of the aid program was broadened to extend it to students for the diaconate in 1942, and, in 1948, to candidates for any position involving "full time service under call of a board of the synod or the U. L. C. A." In the past ten years, in the light of advancing costs, there has been a periodic increase in the maximum amount of annual aid available for each individual. In 1961 the maximum amounts were $600 for collegians and $400 for seminarians. In 1956 the Committee on Ministerial Education was renamed the Full Time Christian Service Committee.

During a typical year, 1958-59, 133 persons were in contact with the committee and sixty one were granted financial aid totaling $20,940. The committee instituted a recruiting program, approved by the executive committee of synod, and under the guidance of the conference presidents. Committee members conducted personal interviews with applicants and set up a program of visitation of colleges and seminaries at which times conferences were held with individual students and faculty members. Through the collaboration of the Board of Higher Education, U. L. C. A. preministerial aptitude tests have been devised by a staff member Dr. Victor J. Benson. The psychology department of Thiel College administered the test and made available its counseling services. Vocational conferences, "designed to emphasize the Christian claim on life's vocations" were held on western Pennsylvania campuses. Students were urged to participate during one of their undergraduate years in the summer service program of the U. L. C. A. Board of Higher Education. The synodical committee has prepared a challenging promotional folder "Some Should Be Pastors."

At its 1959 sessions the synod approved the following committee recommendations:

(1) Aid shall be granted on the basis of demonstrated need only. An accurate written statement of financial status of the applicant and his parents or guardian shall be presented with the application. (2) Aid shall be granted on the basis of effort and achievement. (3) Collegians, upon completion of the freshman year, may apply for aid in an amount not to exceed $600 per year. (4) Non-interest bearing loans, in addition to the amount of aid granted, may be made upon proper application to the committee, the same to be repaid according to arrangements made with the committee. (5) Students preparing for church vocations other than the ministry may request aid not to exceed established maximums. (6) Aid shall be granted on an annual basis upon written application.

Programs of Seminary Support

With no seminary on its territory the synod has sought to support a number of theological institutions by grants-in-aid. Traditional alignments, geographic proximity, and alumni pressures have had a part in determining policies. During the nineteen twenties there was a nominal apportionment of $200 each to Gettysburg, Susquehanna, and Philadelphia seminaries. Clerical and lay members were elected to the boards of directors. When the theological department was discontinued at Susquehanna in 1933, the subsidy and board representation from the synod terminated. During the years following 1919 payments were made on a Passavant Memorial Chair of Missions at the Chicago Theological Seminary. In 1942 an agreement was reached with the Chicago Seminary providing for synodical representation on its board of directors with the understanding that, when the Chair was fully endowed, board representation and financial obligations would cease.

In 1948, however, when the synod completed the endowment of a Passavant Chair the above action was rescinded, board representation continued, and annual grants allocated to the Chicago Seminary. At the same time Hamma Divinity School at Springfield, Ohio was made an annual beneficiary and board representation accorded. A pattern of giving the Chicago Seminary and the Hamma Divinity School half of the amounts allocated to the Gettysburg and Philadelphia seminaries has been followed. In the 1962 budget the former two were apportioned $6,000 each and the latter two $12,000 each. The same ratio was followed in a capital funds campaign, the goal for the Philadelphia and Gettysburg seminaries being $150,000 each, and Chicago and Hamma $75,000 each.

The Passavant Memorial Chair of Missions

At its last meeting, November 17, 1919, the Pittsburgh

Synod (G. C.) decided to honor the memory of Dr. W. A. Passavant, a founder of both the synod and the theological seminary at Chicago, by establishing a Passavant Memorial Chair of Missions with an endowment of $60,000. The merged body then acted to confirm this action.

At the Johnstown convention, 1921, it was announced that Rev. John Aberly, D. D. would occupy the Pittsburgh Synod chair of missions at the Chicago Seminary, assuming the position in October. Seven years later, since only half of the $60,000 needed to endow the chair had been raised, $1500 was placed in the budget of synod to help pay the salary of Rev. Robert Neuman, D. D., successor to Dr. Aberly.

The depression years saw the neglect and near abandonment of the project, but in 1938 the synod approved a recommendation of the executive committee to place $2,000 in the budget each year until the Passavant chair obligation was met. Final payment of $31,342.84 was made in 1948, and, upon recommendation of the Treasurer of Synod, a surplus of $1650 was added. Since 1950, Dr. Robert H. Fischer, a member of the Pittsburgh Synod, has filled the Pittsburgh Synod Chair of Missions at the Chicago Seminary.

Retreats, Schools and Institutes

A number of retreats, schools, and institutes for both pastors and laymen have stressed training, fellowship and the discussion of the problems and policies of an ever expanding program of Christian action. Staffed by qualified leaders, many with national reputations, they have frequently used the facilities of Thiel College for their annual sessions.

Under the direction of Rev. Edward K. Rogers, then a pastor at Warren, Pennsylvania, the first of three retreats for laymen was held at Chautauqua, New York in 1947. Lay leaders in local con-

gregations assembled for a week-end of instruction, discussion, worship and fellowship. At its April 1949 meeting, the executive committee of synod, prompted by the fine response to the pioneer venture at Chautauqua, authorized a special committee to plan a laymen's retreat, the purpose to be "to give men an opportunity to deepen their spiritual lives through an earnest study of the life and mission of the church as revealed in the word of God."

These synod sponsored retreats have been held each year at Livingston Hall on the Thiel College campus. At the first, November 25-27, 1949, Dr. Franklin Clark Fry, President of the U. L. C. A., and Dr. Clarence Stoughton, President of Wittenberg College, spoke on "The Stewardship of Life." During the successive years, under leaders recruited from various vocations, all having a wide background of Christian service, these retreats have attracted an average of eighty laymen from representative congregations of the synod. These intimate gatherings of men eager to learn and to share experiences have been most meaningful and helpful. A number of the "alumni" of the Chautauqua gatherings have participated in all fourteen retreats.

A listing of the programs indicates that the retreat speakers have been men with a wide range of appointments and experience in theology, education, stewardship, publicity, missions, national affairs, and church administration:

Laymen's Retreats Sponsored by the Pittsburgh Synod

First, November 25-27, 1949 "The Stewardship of Life"
Dr. Franklin Clark Fry, President of the U. L. C. A.
Dr. Clarence C. Stoughton, President of Wittenberg College

Second, November 24-26, 1950 "The Lutheran Church in Action"
Dr. F. E. Reissig, President of the Washington, D. C. Council of Churches
Rev. Frederick Stueber, Director of Evangelism, The Pittsburgh Synod

Third, November 27-29, 1952 "The Bible in Faith and Action"
Dr. Paul W. Roth, President of the Northwestern Theological Seminary
Chester Myrom, Associate Secretary, Lutheran Laymen's Movement

Fourth, November 27-29, 1953 "A Layman and His God"
Dr. T. A. Kantonen, Professor at Hamma Divinity School
Hon. James F. Henninger, Judge of Court of Common Pleas, Allentown

Fifth, November 26-28, 1954 "The Christian Citizen"
Dr. Robert E. Van Deusen, Sec. Public Relations, National Lutheran Council
Mr. Jay L. Roney, Director Bureau of Public Assistance, Washington, D.C.

Sixth, November 25-27, 1955 "Two Sides to Christianity"
Dr. Carveth Mitchell, pastor of First Church, Mansfield Ohio
Mr. Henry Endress, Stewardship Secretary, U. L. C. A.

Seventh, November 23-25, 1956 "Impact of Christianity—in the U. S. and the World"
Dr. Elson Ruff, Editor, The Lutheran
Mr. Richard Sutcliffe, Associate Director, Department of Press, Radio, and Television, U. L. C. A.

Eighth, November 29-Dec. 1, 1957 "Our Church, Living and Working in and Beyond the Parish"
Dr. William F. Zimmerman, Dean of Midland College
Dr. Clement H. Zeidler, President of the Northwestern Theological Seminary

Ninth, November 28-30, 1958 "Our World and Christ"
Rev. Earl S. Erb, Executive Secretary, Board of Foreign Missions U.L.C.A.
Rev. James A. Scherer, Dean of School of Missions, U.L.C.A. Chicago

Tenth, April 1-3, 1960 "Lutheran Unity"
Dr. F. Eppling Reinartz, Secretary of the U.L.C.A.
Dr. Frederick K. Wentz, Professor of Church History, Gettysburg Seminary

Eleventh, April 7-9, 1961 "Christianity and Economic Life"
Dr. Theodore J. Pretzloff, pastor of Trinity Old Lutheran Church, Buffalo
Professor Alfred M. Hull, Thiel College

Twelfth, March 30-April 1, 1962 "Life and Vocation"
Rev. J. Bruce Weaver, Director of Evangelism, U. L. C. A.
Dr. Merle M. Ohlsen, Prof. Educational Psychology, U. of Illinois

To meet a need for in service training a post graduate school for pastors was held each summer from 1948 to 1953. Rev. J. Bender Miller, pastor of United Church, Mt. Lebanon, served as committee chairman for this synod sponsored venture. Congregations were asked to assist by providing pulpit supplies so that pastors attending the school need not surrender vacation time. Classes were held on the Thiel College campus, and, during the six annual sessions, the following faculty members from Lutheran seminaries served as instructors: 1948, Dr. Charles M. Cooper and Dr. Russel D. Snyder; 1949, Dr. Harry F. Baughman and Dr. Amos Traver; 1950, Dr. Robert H. Fischer and Dr. Harvey D. Hoover; 1951, Dr. H. Grady Davis and Dr. Otto H. Bostrom; 1952, Dr.

T. A. Kantonen and Dr. Ralph D. Heim; 1953, Dr. T. G. Tappert and Dr. Arthur Voobus.

The synodical committee on worship stimulated interest in good liturgical practices and provided opportunities for guidance and study at conferences, schools, and choral festivals. Prompted by a need to acquaint choir directors with the new hymnal, a week long Synodical Music School was held at Thiel College each summer, beginning in 1958. Professor Marlowe Johnson, head of the music dapartment at Thiel, first served as dean. Also initiated by the worship committee in 1958 was an annual choral festival with all congregations invited to send choir groups. The massed choirs, after an afternoon of rehearsal, gave a joint recital in the Thiel gymnasium. Circular letters were sent by the worship committee to pastors and music leaders with information on the liturgy, hymns, and worship practices. In 1959 all day conferences were held at Pittsburgh, Erie, and Kittanning led by Dr. Harold W. Gilbert of Philadelphia. Edited by committee chairman, Rev. H. Paul Gerhard, a Pittsburgh Synod Song Book, designed for use in camps, assemblies, and congregations went through four editions. Institutes and retreats sponsored by the committees on parish education and social and moral action are described elsewhere.

The Training and Functions of Lay Readers

In 1846, barely a year after the founding of the synod, a committee of six was appointed "to develop the talents of lay members to assist the ministry." A quota of two from each conference was set and provisions made for their training. Some fifty years later the General Council branch defined with great precision the qualifications and limitations of the office. The lay leader must be a male communicant and was to be tested on his knowledge of the catechism and Hutter's Compendium. Ordinarily his functions were to be limited to reading the service, reading sermons (not of

his own composition) and acting as a catechist in vacant and mission congregations. He was to perform no ministerial acts, except in cases of necessity, and was not to use the benediction. Recommendations by the church council, conference, and president of synod were to be prerequisites for authorization by the synod of work within a congregation or "at large." The above theses were discussed at length at a "special order" at the 1901 convention, and "the consensus of opinion was that lay readers should be employed in large congregations and destitute localities. They would be especially useful in prosecuting mission work."

A shortage of ordained men, the practice of granting vacations to ministers, together with the need to be prepared for emergencies led to a recent revision of training procedures and regulations for the office of lay reader. Acting on a recommendation of the department of evangelism of the committee on social missions, the 1956 convention ordered a precise definition of functions and qualifications and an order for commissions. Candidates were to read and be examined on books on theology, homiletics, and liturgics. Attendance was to be required at an annual seminar under the auspices of the department of evangelism. The program followed the qualifications for lay readers as approved by the U. L. C. A. at its 1920 convention. Beginning in 1957 sessions of the training school have been held annually at Thiel College. Approval is for a year only and trainees must continue to attend. In 1959 there were fifty men enrolled in the program.

Collaboration with the U. L. C. A.

Closer identity with the projects and objectives of the U. L. C. A. began in the mid thirties and was greatly aided by the coordination of committee work, visits of executive secretaries, and the joint sponsorship of promotional and educational meetings on district and conference levels. President Bagger, reporting in the December 1938 "Lutheran Monthly" on seven church council-

men's conferences, attended by eighty-five percent of the pastors and 1150 councilmen (half of the total number) stated "this is the fourth successive year of promotional meetings of one kind or another provided by the U. L. C. A."

In October 1938 there were six regional pastors' institutes stemming from the promotional program of the U. L. C. A. The same regional pattern was followed two years later when the Committee of Executive Secretaries for Youth from fifteen to twenty three sponsored meetings attended by some 134 pastors and 2,480 youth. The theme was "Youth in Action."

Of unusual significance were the fall institutes, the first of which was held in October 1950, to which church councilmen, officers of youth organizations, Sunday schools, Women's Missionary Societies and Brotherhoods were invited. The rich and varied programs included promotion, education, stewardship, reports from the U. L. C. A. and Lutheran World Action, Sunday school advancement, Lutherlyn, tithing and stewardship. Officials and board members of the U. L. C. A. and National Lutheran Council spoke as did officers of the synod. During the fifties Sunday school enlistment programs, youth rallies, and church councilmen's conferences were held periodically.

Lutheran World Action

The ravages and dislocations of a world war pointed to the need for spiritual and material aid to the destitute and for counseling men at arms. The synodical response to a program of Lutheran World Action, sponsored by the National Lutheran Council, was immediate and generous. More than $2,000,000 has been contributed by the churches of synod since 1942. The peak effort came in 1946-47 when $404,951.92 was raised. Supervised by a synodical director, area leaders visited each pastor and congregation. The apportionment among members ranged from sixty-five cents in 1944 to $2.15 in 1946. From 1942-62 the following pastors have

served as synodical directors of Lutheran World Action: Bruce R. Shaffer, P. W. Seiberling, G. L. Himmelman, C. B. Daniels, W. H. Marburger, John B. Knisely, Karl Knisely, Elwood Hoffman, William Zundel, Paul M. Scholl, C. Thornton Hays, Kenneth May, Russell L. McCullough, L. A. Wagner, Theodore H. Althof, and Lewis R. Fox.

Congregational groups such as Sunday schools, ladies aids, and mission societies helped with the appeal for material aid and gifts in kind through Lutheran World Relief, also sponsored by the N. L. C. The Lutheran Refugee Service, 1953-56, taking advantage of an act of Congress, set up an area office in Pittsburgh. Of the 103 refugees settled in western Pennsylvania, seventy three came through the efforts of the Pittsburgh Synod. Pastors E. P. Wentz and Robert Thurau represented the synod on a state committee.

Collaboration with Lutherans of other bodies was also maintained in the Lutheran Service Society, the Passavant Hospital, and other inner mission agencies. When the Lutheran World Federation met in Hannover in June 1952, Rev. Hans Simoleit was the synodical representative and about a dozen congregations sent their pastors.

Interfaith relationships, other than those resulting from official U. L. C. A. action, have been viewed with caution. In 1931 a special committee appointed by the executive committee reported that it was not deemed wise for the synod to have official or unofficial representation on the Pennsylvania Council of churches, an inter-faith Protestant group. Twenty-five years later the synod reversed this action and voted to unite with fellow Lutherans of the Central Pennsylvania Synod and the Ministerium of Pennsylvania in full membership in the Pennsylvania Council of Churches. In the 1962 budget of synod $1500 was allocated for Council work and $5,000 toward the erection of a Center at Harrisburg.

Problems of the Day

In keeping with Lutheran traditions the synod made relatively few pronouncements on political or economic issues and usually did not seek sumptuary legislation in areas of moral conduct. However, where the welfare and rights of the church or its members were in jeopardy, the synod did not hesitate to make its position known.

Strong adherence to the principle of a separation of church and state and "unalterable" opposition to the establishment of relations with the Vatican were voiced in a memorial to President Harding in 1921. In 1940 the Central Conference memorialized the synod against "the chief executive of the United States appointing personal or other delegates to any part or division of the Christian church." Ten years later a special committee was appointed to prepare a letter to the secretary of state protesting the appointment of Mr. Myron Taylor as a representative to the Vatican. A similar protest was voted in 1952.

The synod has kept step with the U. L. C. A. in moving to safeguard the rights of conscientious objectors. In 1957 the 1940 action of the synod that conscientious objectors register their convictions with the council of their local churches previous to a declaration of war was rescinded. They are now instructed to file a statement with the local pastor who will then forward it to the executive board of the U. L. C. A.

Gambling and the liquor traffic have prompted synodical strictures from time to time. In 1927, the district superintendent of the Anti-Saloon League of Pennsylvania, Rev. Noah E. Yeiser, a member of the synod, was given four minutes. Seven years later the synod approved a resolution of the committee on moral and social welfare that "abstinence is the best policy." In 1951 a committee on resolutions, no doubt prompted by the revelations of the Kefauver Crime Committee of the United States senate, requested

that "all members uphold forces of righteousness and help eliminate those in public office who deliberately fail to uphold Christian moral and public integrity."

Intervention in legal issues on the state and local levels has been rare. In 1959 the synod expressed strong disapproval of a constitutional change in Pennsylvania that would lower the required majority for state aid to religious and charitable institutions from two thirds to a simple legislative majority. In 1951 the committee on resolutions recommended that the synodical secretary request T. V., radio, and newspaper companies to put restraints on advertising the liquor traffic. The executive committee in 1960 sent letters to congregations in Allegheny, Crawford, Erie, Fayette and Westmoreland counties recommending that members vote against the legalizing of harness race gambling.

The Committee on Moral and Social Welfare

Reporting for the first time in 1935 a newly created committee on moral and social welfare stated that its purpose was to "awaken a consciousness of social sins and social tasks confronting the individual, the congregation, and the community (local, national, and international)." The church was requested to work for an "enlightened conscience" rather than for the election of individual candidates or the passage of specific legislative acts. The congregation was declared to be the main unit for education, discussion, and action.

A statement on peace and war, reflecting the strong pacifistic sentiments of the time, stirred considerable controversy at the Erie convention in 1935. Nine resolutions, headed by the assertion "that we will not, as an organization of Christian churches, bless or sanction war," and recommending national control of munitions manufacturing, an embargo on arms shipments, and a civilian chaplaincy were referred to the fall conferences for debate and recommendations.

As a result of area study and debate conference resolutions led to passage in a modified form at the 1936 convention of synod. The ban on the sanction of war was qualified by adding "except as a last resort for the maintenance of right," and the provisions for a civilian chaplaincy were eliminated. The synod acted to affirm a belief in the primacy of conscience and asked for Lutheran conscientious objectors "the same rights granted to the Society of Friends."

The subject areas covered by the reports of the committee on moral and social welfare indicate the scope of the committee's work; 1935, gambling, war, and peace; 1936, temperance; 1937, the family and the church and the economic order; 1938, the press, church, and state; 1939, the peaceful settlement of international disputes; 1942, gambling, juvenile delinquency, war, and international unity; 1943, the family and sex education; 1946, an international day of peace; 1947, labor-management relations.

In 1941, following an organizational pattern established by the U. L. C. A., a department of social action was made one of three divisions of the social mission committee. In the past decade the social action department of the Pittsburgh Synod has been concerned with study projects rather than with pronouncements on problems of the day. However, in 1948 it urged that the synod recommend to the U. L. C. A. that a representative of the board of social missions be stationed in Washington.

In 1951 and 1952 schools of community relations were held on the campus of Chatham College, Pittsburgh. The first was concerned with industrial relations, and, a year later the topic was "Shaping Public Opinion." Leaders were recruited from the fields of labor, management, press, and radio. Support was given to a two day conference on "The Congregation's Responsibility in Marriage and Family Counseling," sponsored by the East Conference in 1957. The committee was convinced that the church must

bring not only support to but judgment on the many functions of government in modern society. Therefore, each year it has sent three synodical pastors to the Churchman's Washington Seminar.

The following pastors have served as chairmen of the committee on moral and social welfare, and, following 1941, the department of social action: 1935-36, G. J. Muller; 1937, Bruce Shaffer; 1938-39, Peter Brath; 1940-43, L. A. Sittler; 1944-45, R. B. Dozer; 1946-52, P. J. Trout; 1953-55, R. H. Thurau; 1956-59, J. E. Shaughnessy; 1960, P. J. Trout; 1961-62, Franklin L. Jensen.

Synod Laymen Honored

Synod approval was given to the suggestion of President Irvin of Thiel College that laymen be honored at a special convocation on "Pittsburgh Synod Day" each autumn at Thiel. The recipients of distinguished service certificates are selected each year by the officers of synod from a list of men and women recommended by the pastors of their home congregations. Achievements in the local congregation and service to the synod, its auxiliaries and the U. L. C. A. have been equated in making the selections.

Congressman Walter Judd of Minnesota, a former medical missionary, addressed the first of these convocations, October 10, 1953. Since 1961 the honoring of lay leaders has taken the form of a testimonial dinner in conjuction with the synodical convention. The following men and women have been awarded certificates of achievement:

1953 Hon. G. A. Baldwin, Grace, Rochester; Professor O. F. H. Bert, First, Washington; Charles W. Fuhr, Grace, Spring Garden, Pittsburgh; Roy H. Henrickson, First English, Zelienople; Charles Young, Zion, Johnstown.

1954 Charles F. Maxwell, Sr., First, Greensburg; J. Clyde Cloman, St. Stephen's, Pittsburgh; Miss Eleanora Demmler, Trinity N. S., Pittsburgh; Raymond R. Goehring, St. John's Highland,

Wexford; Dr. Edward Miller, Trinity, Butler; Dr. Robbin S. Wolf, Christ's, Pittsburgh.

1955 H. E. Cope, Zion, Greensburg; Mrs. O. A. Warren, Holy Trinity, Jeannette; R. H. McGraw, Trinity, Freeport; A. L. Martzolf, Trinity, New Brighton; L. H. Zonge, St. Paul's, Hazelwood, Pittsburgh.

1956 Frank L. Bossart, First, Greensburg; Mrs. Edmund G. Price, United, Mt. Lebanon; Emanuel A. Wagner, Bethlehem, Glenshaw; John E. Winner, Emanuel's, Bellevue; John D. Zimmerman, First, Leechburg.

1957 J. Russel Barley, Holy Trinity, Beaver; Milton V. Burgess, United, Mt. Lebanon; J. A. Geidel, First, Pittsburgh; Robert H. Hay, Trinity, Pittsburgh; Mrs. Frank B. Herzel, First, Punxsutawney.

1958 Mrs. F. C. Hoch, First, Butler; Mrs. George A. Hillis, First, Greensburg; E. G. Buschow, United, Mt. Lebanon; C. C. Goodman, St. Paul's, Dubois.

1959 Walter C. Koehler, Bethany, Braddock; Mrs. Earl J. Thomas, Zion, Erie; Carl E. Schnur, Luther Memorial.

1960 Mrs. E. F. Moyer, Bethany, Braddock; D. R. Fischer, First, Greensburg; W. E. Pfister, Grace, Erie.

1961 Mrs. G. Lawrence Himmelman, St. John's, McKees Rocks; Mrs. Alfred Keehner, Bethel, Pittsburgh; Dr. Robert Werner, First English, Zelienople.

1962 E. W. Althof, St. John's, Erie; Franklin V. Bush, Trinity, Freeport; Carl A. Colteryahn, Redeemer, Carrick; H. Wesley Henry, Holy Trinity, Jeannette; Mrs. Lee A. Guinn, St. Mark's, Jeannette.

The Pittsburgh Synod Foundation

The 1953 convention empowered the executive committee to establish a trust to be known as the Foundation of the Pittsburgh Synod of the Evangelical Lutheran Church to facilitate the making of gifts and bequests to the benevolent program of the synod. Gifts may be earmarked for a specific project or co-mingled with other gifts, and the income allocated by the Foundation trustees to the causes of the church.

CHAPTER XI

Four Decades In Review

Closing the Breach

The disputes and the doctrinal differences that had divided the Lutheran Church in western Pennsylvania for more than half a century were not quickly and wholly forgotten. Old loyalties here and there still held. There were many General Synod pastors who would not send members of their church to Thiel College, but recommended Gettysburg, the college of the old allegiance. However, there was a union in the larger vision of the United Lutheran Church with its national basis and challenging program. The merger of separate congregations on the same territory were fewer than might be expected.

In reviewing the progress of the first decade President Ellis Burgess noted in "The Lutheran Monthly" of September 1929 that "the splendid growth of the past decade would not have been possible in our former divided state." He pointed to mergers that had taken place in Kittanning, Freeport, Pittsburgh, Wilkinsburg, Braddock, Homestead, and Natrona Heights. Some isolated congregations were made part of pastoral charges in closer proximity.

Both the General Council and the General Synod had shown considerable growth during the years of separation. The united synod that met in Greenville in 1867, before the schism, had numbered sixty six pastors, 128 churches and 10,483 members; the merged synod at Pittsburgh had 255 pastors, 318 churches, and

64,582 members. At the first convention sermon delivered in Greenville in 1920 President Burgess called attention to these figures. Also in this address, entitled "Forks of Jabbok," he said: "Like Jacob we have been blessed of God in the land of estrangement . . . and yet the God of all grace was pleased to bless us even in Horan, the land of contention." Through the years of division, Dr. Burgess noted, there had been a gain of 178 pastors, 190 churches, and 54,099 members. This had taken place during the fifty two years of separation.

The Formative Decade

During the twenties the synod faced problems peculiar to all beginnings. First of all there was the need for an organization and the need for defining policies. These had to be worked out at the very beginning. The constitution called for two full time officers, a president and a missionary superintendent. The secretary, treasurer, and the statistical secretary would be part time officers. These full time and part time officers together with the presidents of the eight conferences would comprise the executive committee. The duties of each of these officers had to be spelled out, and the executive committee had to formulate policies, particularly regarding the many institutions that were depending on the synod now for aid. There were three orphanages, an old people's home, a college, four theological seminaries all looking to the synod for aid.

In addition to the problems relating to institutions there were internal issues. The role of the conference had to be clarified. Forty three committees had been constituted at the organizing convention to study the many programs of the newly merged church. There was the problem of overlapping synodical jurisdiction. There were congregations belonging to one synod within the geographical limits of other synods causing friction. These problems had to be worked out. Financial appeals had to be made to help home mis-

sions, to launch an adequate pension plan for pastors and their widows, and to meet the needs of overseas relief.

Dr. Ellis B. Burgess, who had been active in the General Synod to bring about more amicable relations with the General Council, was at the helm of the synod during these formative years. Dr. Burgess came to his office with much experience and training behind him. He had been graduated from Gettysburg Seminary in 1893; he had served two congregations in the General Synod. He was at Avonmore from 1893 to 1895 and at Trinity, Connellsville from 1895 to 1919. He was the author of *The General Synod in Western Pennsylvania* (1904). He also served brief terms as statistical secretary and president of the General Synod.

Dr. Burgess was a man "distinguished in appearance by the flash of his eye and the alert expression he wore and the firm set of his jaw," wrote Dr. H. H. Bagger, his successor in office. Dr. Bagger also noted, in correspondence with the authors, that he was "chary of confidences," but at the same time "he aroused intense admiration and respect." He was a tireless worker who was "impatient with a shoddy performance." He came to the synod at a time when policies had to be formulated, policies which would be serviceable to his successors in office. Everyone who witnessed his conduct of a meeting knew him to be a remarkable parliamentarian. Dr. Bagger was well aware of the service done to him and to other synodical presidents in precedents set by Dr. Burgess.

"Especially noteworthy," observed Dr. Bagger, "were his emphases on orderliness of procedure in the matter of the relating of pastors to parishes, and in the matter of playing fair with benevolences and apportionments." He was loyal to the church at large and its interests and programs. There were, of course, some traits in the first president that could with profit have been amended. He was, Dr. Bagger noted, "economical to a fault but even then (one) realizes that this grew out of a sense of responsibility and

stewardship in the use of funds that were sacrificial gifts to the work of the Lord." Many of his labors could well have been delegated, but he was hesitant to do this, not because he wanted to further his own personal power but because he insisted on thoroughness and accuracy.

Dr. Burgess's historical perspective stood him in good stead. He could see temporary and momentary issues in the light of their historical setting. What might seem to be casual decisions were more than that. Dr Bagger also noted the effect of this man's personality on those with whom he came in contact. "His clean-cut life and the force of his personality and performance undoubtedly inspired many of those who worked under and with him to levels of endeavor that might otherwise not have been sought."

Starting in November of 1919 Dr. Burgess met monthly with the executive committee. In this way policies were gradually established. Conference presidents had to submit typewritten reports to the executive committee so that the central office would know what was going on in the congregations. The officers of synod had to submit similar reports as did the heads of any special committees. These reports provided the central office with an overall view of the progress that was being made in individual congregations, in the institutions of synod and in the larger work of the United Lutheran Church.

The executive committee, in order to keep an eye on the finances of synod, appointed the president, the treasurer and the statistical secretary as the budget committee. All requests for funds had to be channeled through these three officers. An early recommendation of this committee was that the apportionment for each congregation should be based on current expenses as well as on communicant membership.

Special financial campaigns were instituted during the first

1. The letter quoted from and paraphrased above was written by Dr. Bagger, March 13, 1961.

decade totalling more than $1,200,000. Included in this amount was $350,000 for the pension fund, $80,000 for a new building at Zelienople Orphans' Home, $40,000 for Home Missions, $60,000 for a Passavant chair of missions at the Chicago Seminary, $25,000 for a John Legum Memorial in connection with Christ's Mission to the Jews, $50,000 for Bethesda Orphans' Home, $500,000 for the Thiel College semicentennial, $4,000 for China Relief, $50,000 for European relief, and $103,000 for a building at the Old People's Home in Zelienople. All these campaigns did not meet with complete success, but substantial sums were raised. The regular synodical budget doubled in six years. This was owing largely to the activities of the committee on stewardship and benevolence which sponsored an every member canvass.

Two thorny problems were dealt with during the first decade, problems which would not be wholly solved by the Burgess administration. One of these problems was the relation of the synod to the Institution of Protestant Deaconesses and the other was the settlement of boundary disputes with neighboring synods. The Institution of Protestant Deaconesses, founded by Dr. W. A. Passavant, owned and controlled a hospital, an orphanage, and a home for epileptics on the territory of the synod. What exactly was the responsibility of the synod toward these institutions?

The question of boundary disputes flared when a letter was received from the executive committee of the Synod of Ohio stating that the U. L. C. A. had directed that state boundaries be the dividing line between synods. Dr. Burgess did not concur with the directive of the U. L. C. A. "Synodical relations," he stated, "are a family affair and should be settled within the home circle . . . We resent outside attempts to effect a separation." In 1924 the executive committee created a standing committee of two pastors and one layman to serve with a similar committee from any district synod of the Joint Synod of Ohio as a joint arbitration committee with power to adjust differences.

In 1926 a synodical manual and a map were published. Model constitutions for congregations and for conferences were drawn up. Two years later the control and management of the summer assembly, which for many years had been under the direction of the Board of Trustees of Thiel College, was transferred to a standing committee of synod. Assemblies for church workers were held at Conneaut Lake in 1928 and 1930. From 1931 to 1933 they were held at Kiski Springs near Saltsburg. Their meetings returned to Thiel Campus in 1934.

A missionary problem was put into the lap of the new synod in 1926. This was the problem of the German immigrants from Transylvania, the Siebenberger Saxons. Because of its reputation as a missionary synod the United Lutheran Church board of missions allocated the responsibility of taking care of these new Americans to the Pittsburgh Synod. Writing in "The Lutheran Monthly" in September 1928, Dr. Burgess reported: "Our general interest in the Saxon became a specific responsibility in 1926 when the U. L. C. A. laid on the Pittsburgh Synod the duty of shepherding all the Siebenburgers in whatever section of the country they might be found. Already the synod has organized nine congregations and two more are being planned at the present writing . . . for 35,000 new Americans. Not since the Pittsburgh Synod under Passavant laid the foundations of the synod of Canada has she entered a more productive home mission field."

In 1930 President Burgess came to the end of his second five year term, the constitutional limit for the office. Thus ended a formative and progressive decade which we have sketched in kaleidoscopic fashion. Confirmed membership had grown from 64,582 to 82,146, a gain of better than twenty-seven percent. Total expenditures and property valuations more than doubled. The congregations and the conferences had been geared into the machinery of the synod and the synod was on its way to being more fully geared to the work of the United Lutheran Church. Along with his other

duties Dr. Burgess had found time in 1926 to publish the *Memorial History of the Evangelical Lutheran Church of the Pittsburgh Synod*. His abilities were utilized in many avenues of church work. He served two terms on the U. L. C. A. executive committee, four years as president of the National Lutheran Council. At sixty-one Dr. Burgess was still eager to serve and to lead. The New York Synod called him as metropolitan missionary superintendent. Five years later he became president of the New York Synod and served from 1935 to 1940.

The Austere Decade

The mantle of Elijah, by mandate of the 1930 convention of synod, fell on the shoulders of a young pastor of thirty-seven, Henry H. Bagger, who for nine years preceding his election had served First English Church, Butler. The economic climate of the country had already sent up signs that would become more and more ominous as the years followed each other in what we in retrospect can call the austere decade. The church was not to remain unaffected by the debacle of the 1929 stock market, the ultimate breadlines, the bank closings across the nation and the pinch in every individual pocketbook. Dr. Bagger was to lead this synod, only ten years old, through hard days.

Dr. Reed Shepfer, who was to succeed Dr. Bagger ten years later, has given us some impressions of his predecessor. He called him "a pastor of pastors," chiefly concerned with the care of the churches, "yet never synod bound or parochial in his views." The depression was creating problems for individual congregations as well as for the synod and its institutions. Yet with "zeal wedded to youthful energies he set about to strengthen, to mould, to merge the various interests of the synod into what the founding fathers wanted." He was a "keen yet kindly critic" whose leadership was accepted because, though firm, he was not opinionated,

domineering or arrogant. As a personal testimony Dr. Shepfer wrote of Dr. Bagger:

> Those of us who worked with him during those trying years remember his patient and delicate diplomacy in guiding institutions and causes, all in desperate need, while at the same time considering the congregations' equally desperate needs. We also observed the precise working of his mind and admired him as a parliamentarian not to be toyed with. We followed his leadership in supplying a strong and more detailed constitution for the guidance of the congregations and institutions of the synod. Among his many remembered traits we dare not omit his humor which though pointed was never stuffy or flippant.

The pall of the great depression covered industrial and rural areas of western Pennsylvania during most of the thirties lowering synodical revenues in 1935 to $102,932.20, barely forty-four percent of the amount sought. Impelled to retrench, many congregations operated with "stated supplies" unable to pay a full time minister. This left many seminary graduates without calls. In September 1934 none of the seven candidates for ordination had received calls.

The rigors of the depression seem almost unreal in this later day. The U. L. C. A. pension board was forced to cut payments to pastors and to widows back to levels before they had put on the big campaign. Only $300 per year was paid to pastors and $200 to widows. The publication of "The Lutheran Monthly" had to be cut from ten issues per year to four and the size of each publication was reduced to four pages. The Youngstown convention in 1933 eliminated ten operating committees of synod and dropped the Ministerium with its doctrinal papers and discussions from the program of the annual convention. To invigorate the life of the synod a synod wide campaign of evangelism was launched in 1932. Tracts were issued, visitations made, and special sermons preached by the presidents of the different conferences.

Earlier in this chapter reference was made to the problem of the Institution of Protestant Deaconesses with which Dr. Burgess had

to deal during his term in office. After intricate negotiations an agreement was reached in 1934 for the transferral of control and ownership of the Orphans' Home and Farm School to the Zelienople Orphans' Home Board of the synod. The previous year the synodical board of American missions, after a friendly separation from the U. L. C. A. board control, was granted a charter by the Court of Common Pleas of Allegheny county. The constitution was amended in 1933 making the office of the superintendent of missions optional. This was largely an economic move. However, in subsequent conventions Dr. Bagger led an ultimately successful movement to have the office retained. After a three years study, from 1934 to 1937, the constitution of synod was completely re-written. The new document was based on the model constitution recommended by the U. L. C. A. It strengthened and simplified the structure of the synod by cutting the number of standing committees in half and reducing the Ministerium to a special committee.

Late in the thirties there were signs of economic revival. In 1937 the synod for the first time had its own office. It was located in the Law and Finance Building, Pittsburgh. To integrate the synod into the work of the U. L. C. A. district and conference level meetings were held and were addressed by representatives of the U. L. C. A. President Bagger wrote *Forty Thousand Strong,* a handbook for church councilmen's conferences.

At the Butler convention in 1940 Dr. Bagger gave a report of his ten years in office. The austere decade had come to its end, but despite its austerity there were many accomplishments which the retiring president could point to with proper pride:

> The major accomplishments of the synod have been in the field of carefully controlled expansion by congregations and institutions alike, the carrying through of a significant campaign of evangelism, the pursuit of a sound mission program, the strengthening of the summer assembly, the establishment of a modest but efficient synodical office, the holding of regional conferences for church leaders, the studied revision of the constitution, the

preparation of a synodical film and a new synodical map, the inauguration of a church bulletin service in conjunction with the Ministerium of Pennsylvania together with the organization of the Luther League on a synodical basis. Emphasis on bequests for the institutions of the church and the collecting of long overdue notes given for ministerial education aid (with stricter practices in the matter of giving such aid) has begun to bear fruit. In addition a notable student work has been begun in the Pittsburgh area.

At the end of the austere decade confirmed membership had grown to 82,146, a gain of 15,008 or more than eighteen percent. After presiding at the installation of his successor, Dr. H. Reed Shepfer, Dr. Bagger continued his work as pastor of the large Holy Trinity congregation of Lancaster. From here he became president of the Philadelphia Seminary from July 1952 to his retirement in December 1962.

The Heartening Decade

The years from 1940 to 1950 were, in many ways, among the most heartening in the history of the synod. The depression, which had been such a millstone about the neck of the synod's institutions and her benevolence program had spent itself. Almost every year in the decade, stimulated by a war economy, saw a more prosperous outlook.

Everything in that decade was on the march. The Home Mission program, under the energetic leadership of Dr. Donald Houser, was carrying the church to the people wherever they went. "The Church Must Go Where The People Go," was the slogan of home mission enterprise. New congregations were organized as they had never been organized before. A greater degree of cooperation was evident in the mission program between the synod and the United Lutheran Church. Dr. Shepfer insisted upon this closer alliance which had been strained by other leaders in the synod. There were those in the synod, and some of them in high places, who did not believe that the mission enterprise

1941 SYNOD
Standing, left to right: W. H. Shepfer, Fred Frommhagen, J. F. Myers, E. F. Rice. Seated, left to right: H. R. Shepfer, S. Boerstler, F. H. Knubel, F. E. Reinartz, and E. B. Burgess

should be centrally controlled. They wanted to determine where the money should be spent. There were those in the larger church body who believed that the mission program of the united church should be centralized so that the overall picture could be studied and acted upon. It was largely through the driving energy of President Shepfer that the new cooperative effort was achieved.

It was also the energetic leadership of President Shepfer that accounted for what was accomplished in synodical institutions. Thiel College was under the concerned leadership of Dr. William F. Zimmerman who came, in 1941, to an institution that needed the type of leadership he was prepared to give. Livingston Hall, which had been started before the war and left as a shell because building materials could not be procured, was finished by 1945. Also during this decade the United Lutheran Church engaged in a churchwide campaign to raise money for the colleges and seminaries of the church. The synodical campaign, directed at the top by President Shepfer, placed George C. Reese in the

position of director. For the second phase of the campaign Elmer Ortner took over this position. Out of the enterprise came a new dormitory for men at Thiel College. While all the necessary funds were not forthcoming from the campaign, the synod made itself liable to pay off what was needed to build the much needed men's dormitory. This Christian Higher Education Year Appeal gave the synodical college an important boost.

It was also during this decade that Misses Gertrude and Flora Langenheim came into the office of synod president Shepfer asking where they could invest their money in a church activity. Dr. Shepfer sent them to Thiel College. It was in this decade that more than a quarter of a million dollars came to the college through these dedicated women. The Langenheim Memorial Library was completed in 1952, but the financial ground work was done in the decade of the forties.

This, of course, was also the decade of the second world war. This posed many problems for the synod. Twenty three pastors, many from key congregations, served in the armed forces as chaplains. Dr. Edward K. Rogers took leave of absence from his congregation in Warren to become the most decorated chaplain of the war. In 1946 he published his *Doughboy Chaplain,* his experiences as captain in the first infantry division.

Lutheran World Action was splendidly supported throughout the synod as well as Lutheran World Relief. Generous contributions of money, clothing and supplies helped to relieve the suffering in many areas of the world.

In this decade Bethesda Orphans' Home finally solved the water problem that had plagued it from the time of its founding. A generous friend reading an appeal from Pastor W. B. Claney in "The Lutheran Monthly" paid for the standpipe and pumps necessary to solve this vexing problem. This same generous friend, Mr. William G. Freeman of St. Petersburg, Pennsylvania, in the

same decade, set up a trust fund of substantial size making Bethesda one of the three beneficiaries. By June of 1960 the fund had almost tripled in size.

Perhaps the greatest stride taken by the synod in the forties was the building of Camp Lutherlyn near Butler. Pastors Russell Steininger and Samuel S. Shaulis had for a number of years pushed this project in the synod. President Shepfer backed it with his customary energy putting the whole force of his office behind the project. At the synod meeting in 1947 a group, under the direction of Director Steininger, visited the site which had been purchased for the camp. In October of the same year a campaign for a quarter of a million dollars was launched and Camp Lutherlyn came into being. It has been growing year by year and is now one of the synod's major institutions.

Other events of this decade deserve mention. An annual layman's retreat and a post graduate school for pastors were instituted. There was a thrilling growth in beneficence from 1940 to 1949 resulting in a doubling of receipts from $1,320,357 in 1940 to $3,217,144 in 1949. Dr. Shepfer also recommended the calling of an additional officer of the synod, a full time Secretary of Beneficence. A chief engineer was called to advise in Home Mission building. Parsonages were purchased by the synod for the president and the secretary of missions.

Upon Dr. Shepfer's retirement as president in 1950 Dr. Franklin Clark Fry wrote for "The Lutheran Monthly" a tribute to his friend. After listing his accomplishments, he concluded by saying: "Lutherlyn will be President Shepfer's most distinctive monument." Perhaps so.

What characterized Dr. Shepfer's decade of leadership was his practicality, his empirical approach to the problems of the church. There was no sentimentality about him. Sentiment was never substi-

tuted for action. This approach was not always appreciated by those who liked more of the unctuous.

Something else needs to be said of this decade. It was perhaps the last decade of the old order in the history of church institutions. Little by little the government was stepping in with funds to support these projects: colleges and old people's homes in particular. The strenuous money raising era was coming to a close. Federal subsidies and loans were taking the place of — or at least supplementing — individual donations. Thiel College, for example, would in the decade of the fifties, build a million and a half dollars worth of dormitories all from federal loans. Similar loans are becoming available to old people's homes and other institutions.

The Affluent Decade

Something new lay ahead for Dr. G. Lawrence Himmelman when, in June 1950 in First Church, Greensburg, he was elected to the presidency of the synod. The new decade would be different, though no one, of course, could be sure in what way. Dr. Shepfer, writing his last "President's Page" in "The Lutheran Monthly" said: 'I bequeath to him the leadership of the best Synod in the U. L. C. A., since he can expect generosity of spirit and giving, the loyalty of the Clergy, the cooperation of the Congregations and the unfailing spirit of God in his holy undertaking. I prophesy for him a decade of hard work, sprinkled with a few disappointments, a period of soul satisfying service in company with kindred souls who love their Lord and a measure of happiness that comes to one who does not grow weary in well doing.' The prophecy was generally valid, though the peculiar character of the years ahead was not spelled out. The coming years would be different.

We have called this the affluent decade because it was a decade of great economic advance. Never had building gone on at such a pace. It became a commonplace to see church structures costing two hundred or more thousand dollars going up one

after the other. Pastors' salaries, though not high enough, were larger than they had ever been. Synod receipts soared to heights undreamed of a decade earlier. Stock market prices were advancing to a dangerously high peak from year to year. All of this spelled affluence.

Perhaps it would be difficult to find two men more different than Dr. Shepfer and Dr. Himmelman. As often happens people turn from one extreme to another. The emphasis on down to earth practicality would now be replaced by warmer sentiments. "I . . . wish to greet every member of our beloved synod," Dr. Himmelman wrote in his first "President's Page," " as I undertake the solemn responsibilities committed to me. Depending humbly upon the Spirit to guide and empower me I still solicit the whole hearted cooperation of pastors and people in my endeavors to serve our synod." "The President's Page" would month after month show a different emphasis. Whereas Dr. Shepfer had spelled out things to be done, Dr. Himmelman would emphasize the homiletic.

The building rate of the forties in our institutions and in the home mission program would accelerate in the fifties. Synod receipts, in this decade passed the million mark and by 1961 went to $1,563,768. Money flooded in for Lutheran World Action. Contributions from synod's annual budget to Thiel College went beyond the hundred thousand mark. In addition the synod shouldered the costs of remodelling Daily Hall and Greenville Hall. Indebtedness which would have meant ruin in an earlier era was assumed with not too much concern. Deficit financing became a part of the affluent decade.

The Pastor's Graduate School which had been started at Thiel College in the summer of 1948 continued a few years into the fifties but soon spent itself. Pastor J. Bender Miller of Mt. Lebanon had been the Dean of this school through its years of existence.

Such seminary teachers as Dr. Cooper, Dr. Snyder, and Dr. Tappert of Philadelphia seminary offered courses of instruction in this school. Other seminaries such as Hamma and Chicago were represented during the years. Attendance was gratifying during the first few years, but interest lagged and enrollment finally fell off.

The Home Missions Program continued to expand. From forty-six to fifty, thirteen new congregations had been formed, fifty six had been aided, twenty four new building programs launched, and nineteen parsonages had been secured. In 1954, when Dr. Donald L. Houser was appointed to head missions in the U. L. C. A., Paul E. Daugherty was elected to succeed to the office. February 22, 1953 had been the day for Home Mission Advance which raised $225,000. Under Dr. Daugherty's leadership the home mission program went forward with the same zeal.

Perhaps one of the most phenomenal institutions to develop in the fifties was Camp Lutherlyn. To the original camp many new cabins were added. Additional land was secured. A second Craft Cabin was needed, as was a director's cabin and a Health Hut. Buildings to take care of boating and swimming equipment were built near the lake. A hard surface court was constructed near the playing field. In 1955 a new Educational Building was used for the first time. In 1958 the camp expanded by building a Junior Camp which in its first season took care of almost 1,000 junior campers. In 1958 a total of 2,700 campers enjoyed the facilities of the synodical camp. In 1959 a staff cabin for junior camp was put into use. All the building was done and money was raised to finance these many projects. Much of the credit for erecting the buildings must go to Arthur Felsenberg, a Latvian displaced person who became caretaker of the camp. His skill in building, in plumbing, in electrical work made it possible to construct so many buildings at such nominal cost.

The work of the synod was expanded during this decade by adding two full time men to the synodical staff. Dr. Edward K.

Rogers became the first full time Secretary of Stewardship and Evangelism and Rev. Howard F. Reisz became full time Director of Parish Education and Youth Work. Under the direction of the Secretary of Stewardship area preaching missions and schools of evangelism were inaugurated.

Audio visual aids for congregations were made more available. Area offices as well as a central office for these aids were created. The contents were adequately catalogued and advertised throughout the synod.

The synodical archives were moved to Thiel College and for the first time the synod appointed a paid archivist to catalogue the contents of the archives and stimulate interest in its growth. *Pittsburgh Synod Congregational Histories* by E. G. Heissenbuttel, the first of a two volume historical survey of the synod, was published in 1959.

Mention should be made, too, of other events that belong in a survey of this ten year period. Membership was accepted in the Pennsylvania Council of Churches, a new constitution was adopted in 1954; in this same year complete coordination of the synodical mission work with the Board of American Missions was achieved.

Relationship with the Service Society of Western Pennsylvania was formalized and branch office was set up in Greensburg. There were new adventures in parish education such as superintendents' retreats at Camp Lutherlyn. The Pittsburgh Synod Foundation was established in 1953 to promote benevolent giving in the synod. Thiel launched its capital funds drive for $750,000.

"The Lutheran Monthly," the official publication of the synod, reached new heights in circulation and effectiveness. It was originally through the pages of "The Monthly" that the Langenheim sisters were motivated to visit Dr. Shepfer and inquire about a place to put their money. It was also in this publi-

cation that Mr. Freeman learned of the needs of Bethesda. In the mid forties the circulation of this publication stood at 16,000; by the end of the '50's it had reached 43,000. The bound volumes of this publication constitute a complete history of the synodical enterprises through the years.

William C. Hankey, in his initial "President's Page" in "The Lutheran Monthly" paid tribute to his predecessor: "To the Pittsburgh Synod," he wrote, "Dr. Himmelman was primarily a pastor, entering into the life of pastors and congregations in a spirit of compassion and understanding, sharing joys and sorrows, achievements and problems as a friend and counselor."

"His second strength," he went on, "was expressed in the pulpit. There he spoke for the Lord, to apply eternal truths to immediate situations . . . Thus he encouraged sustained striving after goals not yet accomplished with a strong sense of responsibility to God's kingdom." Dr. Hankey noted that Dr. Himmelman himself at the 1960 convention stated "that no new institutions had been established nor any major advancements recorded during his term of office." In conclusion Dr. Hankey observed: "He is honored as one who moved through the daily experiences of congregations and individuals with dedication and dignity."

The Terminal Years

When Dr. William C. Hankey was elected president of the synod in 1960, the new synod was in sight. All signs pointed to the coming merger and the termination of the Pittsburgh Synod's 117 year history.

A few outstanding events need to be mentioned for the two years of the sixties. At the synod convention of 1961 there was a spirited discussion of the problems of the aging. In 1957 the synod had endorsed the policy for the Old People's Home in Zelienople of refusing to accept non-ambulatory, chronically ill, or totally

or partially incapacitated as guests. The 1961 convention reversed this position to the extent that non-ambulatory patients might be admitted on a temporary basis as the Board saw fit and in proportion to its ability and capacity to care for such guests adequately.

At this convention it was further stated that the Executive Board of the Synod be authorized to make application to the Division of Housing for the Elderly, Washington, D. C., for loans necessary to provide rental housing for the aged. These funds are to build fifty apartment units. The loans would be amortized over a fifty year period.

A Student center was also approved for The Lutheran Students Association of Pittsburgh. The organization had been meeting off campus in St. Andrew's Lutheran Church. Since more and more students will be housed on campus at the University of Pittsburgh than in the past, it was felt necessary to build a central student center. Property at 4513-15 Forbes street was secured and a building costing about $85,000 will be erected. The synod voted $60,000 of this amount, the remaining sum to come from the National Lutheran Council and other Lutheran bodies.

The synod started off this decade by acquiring for the first time in its 117 year history its own synodical headquarters. The property was located on the Perry Highway at Ingomar Road. This property was known as the William B. Rodgers property consisting of 2.13 acres of land on which additional buildings could in the future be built. The present building, it was estimated, could be remodeled for immediate use at a cost of about $10,000. The purchase price of the property was $60,000.

Much of the time during the terminal years was spent in preparing for the merger that would take place in Greenville, Pennsylvania on September 17 and 18, 1962. A joint committee was set up that would represent the Pittsburgh Synod, the West Virginia Synod, the Augustana churches in this area, and the

Suomi churches. This committee was made up of Rev. Donald D. Anderson (W. Va.), Daniel H. Bennett (W. Va.), Rev. William E. Carlson (W. Va.), Rev. Paul E. Daugherty (P.), Rev. Reginald Dozer (P.), Rev. Rodger Foltz (S.), Rev. Thorsten A. Gustafson (A.), Rev. William C. Hankey (P.), chairman, Rev. John Heller (W. Va.), Charles L. Ihlenfeld (W. Va.), Rev. Paul W. Kroon (A.), Rev. Ralph H. Larson (A.), secretary, Alvin J. Ludwig (P.), Floyd D. Peterson (A.), Rev. Paul C. Peterson (A.), Rev. Eldon K. Rumberger (P.), Rev. Robert H. Thurau (P.), Rev. George C. Weirick (W. Va.), and Wilford L. Wilson (A.).

In addition to this committee there were sub-committee members and consultants made up of: Rev. John Hattula (S.), O. Albert Johnson (A.), Eino Makinen (S.), Rev. Paul M. Ruff (P.), Rev. James R. Stephenson (W. Va.), E. William Lehto (S.), Carl E. Schnur (P.), William Halttunen (S.), Carl E. Nelson (A.), Mrs. Enid Gantner (S.), Rev. Milville A. Sjostrand (A.).

These committee members through many meetings worked out many of the knotty problems involved in the merger. The new constitution was submitted to the office of the Lutheran Church in America, and in its final form was submitted for adoption at the meeting on September 17 and 18. The name proposed to the convention was Western Pennsylvania Synod, Lutheran Church In America. However, this name was modified so that it became Western Pennsylvania — West Virginia Synod. The constitution provided for three elective officers: The President, the Secretary, and the Treasurer. The first two would be full time. The president would have four assistants to be named by the executive committee. Instead of conferences, as in the Pittsburgh Synod, the synod would be divided into districts, twelve in all. These districts may be modified from time to time. As they were submitted to the convention, they are given in the Appendix to this volume.

The Pittsburgh Synod was terminated on June 11-13 at Thiel College in Greenville, Pennsylvania. Writing in the May, 1962 issue of "The Lutheran Monthly," the editor noted: "While it (The Pittsburgh Synod) is changing its name and increasing its size (it) is not coming to an end despite all the official news releases. It is no more coming to an end than is the Augustana or Suomi synods. The streams are merging into a larger stream that will flow on carrying with it the history of all the past.

"We are not cut off from the past, from Passavant, from Bassler, from H. W. Roth, from J. G. Goettman, from E. B. Burgess or H. H. Bagger and the whole host of stalwarts who have been our anchorage. These must go on with us.

"The 1962 convention of synod may wind up some minor matters, but it will not wind up our history. There will, we trust, be no funeral rites, but the stirring strains of 'A Mighty Fortress Is Our God'." It so came about in that way. When the synod adjourned, the members did unite in singing the first stanza of the great hymn of the Reformation.

At the constituting convention in September the members elected Dr. William C. Hankey president, Rev. Ralph H. Larson secretary, and Carl E. Schnur treasurer. Pointing to the larger horizon of the future, the convention adopted a budget of two million dollars ($1,949,287.00).

CHAPTER XII
Auxiliaries

CHAPTER XII

The Auxiliaries

The three official auxiliaries, The United Lutheran Church Women, The United Lutheran Church Men and the Luther League have distinctive patterns of organization, program, and growth. Each originally stemmed from classes and study groups in local congregations. Before any attempt was made to organize on a conference or synodwide basis, synodical committees undertook to stimulate work in the congregations. At each annual convention reports were received from committees on women's work, men's work, work with boys and girls, and foreign missions. Prompted by area, state, and national movements, some of which were interdenominational, district and conference societies were formed. Sanction for synodical organization came slowly for two reasons, a tendency of the synods to rely on special committees, and a reluctance to jeopardize the highly successful area organizations.

United Lutheran Church Women

The General Synod Pioneers

Following a recommendation of the foreign missions committee that pastors organize women's missionary societies in every congregation, a society was formed at Bethel Church near Vandergrift with Mrs. G. W. Keisher as president. A year later five women responded to the call to meet at Hebron Church, Leechburg, to effect a synodical organization. At the second annual meeting

* Based on a History of United Lutheran Church Women by Mrs. G. Lawrence Himmelman, 1960, 16 pages (MSS), filed with the archives of the Pittsburgh Synod, Thiel College.

in Worthington, eleven societies were reported with a membership of 386 and a total contribution for the year of $273.88. The corportate title, The Women's Home and Foreign Missionary Society of the Pittsburgh Synod, General Synod, was assumed, and from that early day women have been consistently interested in both phases of missions.

Generous support of numerous and widely scattered projects was given from the outset. Gifts of money and well filled boxes of personal and household equipment to supplement the meager salaries of home mission pastors were given to congregations in Freeport, Illinois; Lincoln, Nebraska; Emanuel, Chicago; St. Matthew's, Crafton; and Trinity, Butler. As early as 1887 funds were forwarded for the pioneer medical work in India of Dr. Anna Kugler and Miss Fannie Dryden. At the time of the merger, 1919, the General Synod branch reported 117 societies with 3796 members and an annual contribution of over ten thousand dollars.

The General Council Organizes. The Merger

Thirty years after the organization of the General Synod society, 317 delegates and visitors, including forty pastors, held a convention in First Church, Pittsburgh, October 29, 1909. Their slogan was "A Missionary Society in every congregation" and soon eighty percent of this objective was realized. Five years later at the Erie convention the women launched a pioneer neighborhood project in Spring Garden Valley, Pittsburgh. A deaconess was engaged and an inner mission committee appointed to supervise. By 1915 a rented hall had been equipped as a neighborhood house. Rapid growth came through volunteer aid from Lutheran congregations in the area.

Work in India had a special appeal because two women of the synod volunteered for full time service. Miss Agnes Schade of Monaca had charge of what later became Agnes Schade School of Rajahmundry. Miss Virginia Boyer left her position with the

Zelienople schools to teach in the Highclerc school for missionaries' children at Kodaikanal and remained until her untimely death at sea in 1921. Reared in the Zelienople Orphans' Home she responded to a call overseas when attending the summer school for church workers at Thiel in 1914. Other projects of the early years were a chapel in Dorado, Puerto Rico, support for two Japanese students at Roanoke College, a student volunteer at Thiel College, and the erection of a comfortable bungalow for Miss Schade in India. At the time of the merger the General Council society reported 127 auxiliaries, 3755 members, and a total annual contributions in excess of $10,000.

Merger of the G. S. and G. C. branches culminated a long period of close association marked by program exchanges and joint projects. Following separate conventions by each society held in neighboring churches in Pittsburgh's east end, the merger was effected in Bethany Church, November 19, 1919.

Projects, Programs, and Promotion

At the outset the work of the W. M. S. was promoted through the media of twenty-two departments, each in charge of a secretary. Others were added as needs arose and some were discontinued. Thus the West Indies secretary was removed from the roll in 1928 and the Immigrant (later Linguistic) department was discontinued in 1936. The Home Department became Extension Department in 1924, and in 1932 the name was changed to Visitation to further contact with women unable to attend meetings. The two departments, Home and Foreign Missions, were discontinued in 1923 and their box work departments combined. A student secretary kept records of all students in institutions of higher learning and the deaconess secretary endeavored to interest young women in the diaconate.

A program for missionary training of children led to the formation of the Light Brigade, and, in Children's Year, 1924,

100 chapters were formed. With the close of 1938 the Light Brigade and the Junior Luther League became the Children of the Church, a separate and independent organization. Young Women's societies later known as Congress groups were formed in local congregations and a synodical congress held at Calvary Church, Wilkinsburg, to hear missionaries and workers on the home field. The young women pledged support to Dr. Arlene Beal in India and Miss Grace Beers, a nurse in Japan. Secretaries were appointed to promote the triennial objectives of the general body. In one triennium the goal of support for twelve new missionaries was exceeded by three.

From 1935 to 1938 a patron and protege department gave individuals the opportunity to support designated native workers, students, and nurses in foreign fields. Frequent changes in personnel led to its discontinuance. For many years the first Sunday in May was designated India Lace Day and thousands of spools of thread were forwarded to the Industrial School in India where widows made the beautiful lace which was sent to America to be sold at conferences and conventions. Due to the high tariff the sending of thread was discontinued in 1926, and in 1949 the importing of lace ended.

At the heart of the local society meeting was mission study. Each year an interdenominational committee recommended the fields at home and abroad for specialized study and oversees the preparation of books and other materials. Nearly every group conducted at least one study class during the winter. Often neighboring churches combined these study programs, thus leading to a broadened vision of worldwide needs.

Synodical Specials

At the time of the merger the synodical specials of both bodies were adopted by the new W. M. S. of the Pittsburgh Synod. Miss Agnes Schade in India was supported until her retirement in 1925,

and Sister Laura Gililand in Africa until 1929. The Spring Garden neighborhood work was carried on until 1938 and Trinity Church, Butler, aided prior to 1947.

Margaret Zundel Gesler

Miss Susan Glatz, Missionary to India

Other synodical projects included the education of future missionaries at Thiel College such as Miss Margaret Zundel (Mrs. George Gesler), Miss Susan Glatz and a native of India, Miss Agnes Solomon. Direct aid has been given to various institutions. Since 1931 salary aid has been accorded workers at Christ's Mission to the Jews and to a children's worker at the Pittsburgh Inner Mission Society. Annual grants have been made to the Lutheran Student Foundation. Further institutional gifts were a chapel window at Western Penitentiary, kitchen equipment for Bethesda Home, and the expansion program of the Zelienople Old People's Home. Sustaining gifts to home missions included grants to churches at Carmichaels and Hope Church, Beaver County, and directly to the synodical board of American Missions.

Among the major projects in recent years have been $5,000 to furnish the faculty lounge in Langenheim Library at Thiel as a

tribute to Dr. and Mrs. Fredric B. Irvin for their years of service in India; $2,000 for a stained glass window at the Lutheran Service Society in Pittsburgh; $9,000 for office equipment at Lutherlyn; and $6,000 for the furnishing of chapels in Hodge and Sawhill residence halls at Thiel.

On foreign fields Boyer Hall was erected in 1925 to the memory of Virginia Boyer at Kodaikanal School, India, and Erie Cottage in Rajahmundry was restored in honor of the life and service of Miss Agnes Schade. Later an addition to this school was financed at a cost of nearly seven thousand dollars. Other gifts, totalling more than fifteen thousand dollars were a station wagon and a dispensary for Liberia, the Pesadas hostel for girls in Argentina, a youth camp in the Caribbean and layettes for Lutheran World Relief.

The following missionaries have been supported by the W. M. S.: Susan Glatz in India, Mabel Dysinger at E. V. Day School, Africa, Dr. Arlene Beal in India, Margaret Zundel in India, Ethel Emerick in Liberia, Martha Reed, a nurse in Malaya, Janet Reinbrech, a nurse in Liberia, and Kay Moldenke who served under the U.L.C.A, Board of American Missions.

Miss Agnes I. Schade

Finances

From a beginning of $16,242 in 1920 total receipts grew to $378,794 by the end of the decade. In the thirties depression difficulties forced the borrowing of funds to meet ever increasing commitments, but in-

come has mounted steadily since 1945. At first each member was assessed $1.85 per year, but in 1949 free-will giving replaced dues. In 1959 alone receipts were $80,457 boosting the forty year total over the two million mark. This does not take into account the many contributions sent directly to various causes at home and abroad by local societies.

Two special sources of income, the thankoffering, and in memoriam memberships have been most helpful. "A daily gift, a daily prayer, that all the world our Christ may share" is the motto of the thankoffering department. The first thankoffering at the Leechburg convention in 1888 amounted to $191.75, and an early peak of $12,000 was achieved in the 1929 Jubilee Year. Thirty years later a grand total of $38,558 was received. Life memberships and in memoriam gifts through the years have been presented as tributes to faithful workers or to show love for relatives and friends. The first life membership was presented at the Apollo convention as a tribute to Mrs. Kate G. Schwartz of Worthington, one of the original officers. Since the merger over $132,000 has been received through this department.

Conventions and Retreats

The annual conventions select leaders, formulate objectives, designate specific projects, and set financial goals. The presence of the staff members of U. L. C. A. and synodical boards in addition to full time workers on home and foreign fields helped the delegates to understand the needs of an ever expanding program of evangelism and instruction and inspires to action.

The women of the synod have given loyal support to the parent organization. In 1922 the convention of the U. L. C. A. W. M. S. was held in First Church, Pittsburgh, and in 1947 at Zion, Johnstown. In August 1957 a series of post assembly meetings in honor of overseas visitors to the Lutheran World Assembly

at Minneapolis were held in many churches throughout the synod. The three visitors were Mrs. Irene Heintz of Warsaw, Poland, Mrs. Elizabeth Baden of Hannover, Germany, and Mrs. Neleubin of Sao Paulo, Brazil.

For over twenty years the W. M. S. of the General Synod met in conjunction with the meeting of synod. But by 1900 the convention had become so large that it could not be entertained at the same time, so another time and place were chosen. The merged society followed this practice. In 1936 a recommendation was presented that the society should be entertained by conferences, and a system of rotation of hosts was adopted, the conventions continuing for three successive days. Because of difficulties in transportation during the war years, 1943 to 1945, one day sessions were held in First Church, Pittsburgh. Since 1954 two day conventions have been conducted at Thiel. Recent years have seen the registration of better than 500 delegates for these annual gatherings.

Since 1920 articles contributed by a publicity chairman have appeared in each issue of "The Lutheran Monthly." The May issue of "Lutheran Women's Work" carried promotional notes dealing with individual synods. Beginning in 1958, a semi-annual news bulletin, "The Lantern," edited by Mrs. R. F. Lawrence was distributed to every W. M. S. member.

In common with other synodical groups having well defined objectives the W. M. S. has made excellent use of the retreat technique for education and use of "a deepened dedication." Under the direction of the synodical and conference promotional secretaries the first retreat of the W. M. S. was held on June 6 and 7, 1950 with 225 women in attendance. The theme was "Living the Word." Similar retreats have been held the first week-end in June of succeeding years, with such themes as "Christ Living Through Me," "My God and I," "Give Your Best," and "Beginning With Me." Now sponsored by a special retreat committee interest has grown and the

attendance of over 400 taxes the capacity of the camp. The women are informed and inspired by missionaries and other outstanding speakers and their spiritual lives deepened by the devotional leaders and the Bible study classes.

Membership Growth and Organizational Changes

As defined by the merger convention the aim of the W. M. S. was to have a missionary society in every congregation. At that time there were 173 societies with 4239 members. Except for the depression years membership has gained steadily. By 1953 the membership had risen to 7300 and the slogan became, "Every woman in the congregation a member." To further this goal the Roanoke convention in 1943 recommended a "unified program for women's work in the local congregation." Increased interest in the "unified program" and the work of zealous membership chairmen enabled the synodical statistician to report in 1959 that the 10,000 mark had been passed.

In 1943 the work was promoted by four divisions: education, industrial, promotion, and special gifts. Since 1955 there have been four functional committees: membership, education, Christian service, and offerings. In that year, by vote of the triennial convention in Cleveland, the name of the organization was changed to United Lutheran Church Women. The three-fold purpose of this all inclusive fellowship was developing the Christian life of the individual woman, interpreting and assisting the work of the U. L. C. A. as it is carried on through the boards, and providing channels of service through which a woman may serve her Lord by serving her church. The following have held membership on the executive board of the W. M. S. and U. L. C. W. of the general body: Miss Zoe L. Hirt, Mrs. H. C. Reller, Miss Eleanora Demmler, Mrs. C. W. Baker, Mrs, Frank B. Herzel, and Mrs. E. G. Price. Mrs. Baker served as national president from 1946 to 1952.

Space will not permit listing the many able and devoted women who have served as officers, secretaries, and leaders in many capacities, but the roll of presidents of the W. M. S. and its successor the U. L. C. W. follows:

General Synod: 1879-80, Mrs. Kate R. Leisher; 1880-83, Mrs. Jennie Reamer; 1883-85, Mrs. Kate R. Leisher, 1885-89, Mrs. R. B. Starks; 1889-90, Mrs. Isaiah Irvine; 1890-91, Mrs. Sophie Caw; 1891-92, Mrs. Eli Miller; 1892-95, Mrs. Alexander McLaughlin; 1895-96, Mrs. S. D. Daugherty; 1896-98, Mrs. I. M. Derrick; 1898-1901, Mrs. Lewis Hay; 1901-02, Mrs. Margaret Culp; 1902-05, Mrs. R. H. Hay; 1905-06, Mrs. Lewis Hay; 1906-08, Mrs. C. P. Wiles; 1908-10, Mrs. J. W. Schwartz; 1910-13, Mrs. H. C. Reller; 1913-16, Mrs. Theo. L. Crouse; 1916-19, Mrs. G. W. Englar.

General Council: Mrs. Zoe I. Hirt, 1909-15; Mrs. C. L. Herbster, 1915-19.

The Merged synod: 1919-20, Mrs. C. L. Herbster; 1920-21, Mrs. G. W. Englar; 1921-23, Mrs. J. H. Miller; 1923-26, Mrs. T. L. Crouse; 1926-29, Mrs. H. C. Hoffman; 1929-32, Miss Eleanora Demmler; 1932-36, Mrs. H. C. Reller; 1936-39, Miss Elizabeth Knepshield; 1939-42, Mrs. C. W. Baker; 1942-45, Mrs. O. A. Warren; 1945-48, Mrs. F. C. Hoch; 1948-51, Mrs. E. J. Thomas; 1951-54, Mrs. G. L. Himmelman; 1954-57, Mrs. Wesley Henry; 1957-60, Mrs. E. G. Price; 1961-62, Mrs. C. S. Bird.

United Lutheran Church Men

Lay Activities, 1845-1909

From the earliest days laymen were active in the work of congregations and of the synod. Seven of the eight ministers who assembled in Pittsburgh, January 15, 1845 to form a synod were accompanied by lay delegates. As the synod developed laymen were given important responsibilities such as service on committees including the Ministerium in whose hands were placed the sermons of those seeking to be licensed as ministers. Laymen were frequently called upon to open or close sessions of synod with prayer. A policy determining synodical ways and means committee was composed entirely of laymen.

A laymen's meeting, held during the convention of synod, elected officers and presented resolutions. At the second convention of synod, May 1845 at Shippenville, such a meeting determined the financial aid each congregation should give. Four years later this group resolved that a ministerial call must give the details of financial support and that "no committee be allowed to install a pastor until the congregation give him assurance of comfortable support." For more than forty years a succession of laymen served as treasurers of synod. Every area of church life and growth was of deep concern to laymen. The theological controversy that led to synodical cleveage prompted a meeting in Rochester, 1866, to "consider the attitude of congregations toward the proposed General Council."

Laymen's Movement, Pittsburgh Synod (G.C.) 1909-19

The organization of what was known as The Laymen's Movement at Kittanning in 1909 was largely due to the widespread visitation and correspondence conducted by a merchant, David H. Rankin of Penn Station, who became its first president. The delegates to the founding convention called for a committee of men in

every congregation and listed as their principal aims an informed laity, business like methods in the church, "bringing into our church management the same principles necessary to any successful business enterprise," and increased support for church extension and missions. The motto then adopted, "Promote the cause of Christ through existing agencies of the church" is strikingly similar to that of present day men's organizations.

In pursuing these objectives President George Rankin traveled widely and met with congregational groups in every conference. At the third convention in 1912 he reported distributing some 5,000 printed letters, 1,500 personal letters, and 2,800 copies of the 1911 minutes. Other prominent laymen active during the formative years were Warren W. Wattles and J. H. Niebsum of Pittsburgh, Adam Lieb, Peter Leemhuis and J. L. Carlson of Erie, Dr. C. J. Frantz and Charles Schimelfeng of Warren, G. F. Greiner of Ridgway, Jacob Pfaff of Kittanning, John Martsolf of New Brighton, John Shoemaker of Greensburg, J. E. Weinman of Youngwood, W. E. Bonzo of Rochester, J. L. Frederick of Greenville, and G. S. Siegendall of Meadville.

The Laymen's Movement became concerned about the debt of synod which had accumulated to more than $20,000. At several annual conventions the men condemned the practice of appropriating greater sums than were received from apportionment. It was suggested that ten percent of all receipts be applied to debt funding. The Laymen's Movement pledged $25,000 to debt reduction in 1915, and, in 1917 paid $22,000 to the synodical treasury. Another successful project was the support of Professor Hiram Sipes, a lay missionary to India.

The Brotherhood Movement (G. S.) and the Merger

The Lutheran Brotherhood of America, established at a convention in Washington, D. C., June 5-7, 1911, grew out of movement to federate all men's work throughout the General Synod.

Following the urging of Dr. Alonzo Turkle a number of men's organizations were formed in the synodical area and these were included in the new body. The Brotherhood expanded in 1918 to include the groups forming a United Lutheran Church.

At the merger convention in 1919 the Brotherhood of the Pittsburgh Synod (G. S.) and the Laymen's Movement of the Pittsburgh Synod (G. C.) were united. A committee of six ministers and three laymen was appointed to name temporary officers and to arrange an organizational meeting. This meeting was held in First Church, Pittsburgh in 1920 and addresses were given by the pastor, Dr. C. P. McLaughlin, and by Dr. C. L. Frey, Field Secretary of the U. L. C. A. Brotherhood. After adopting a constitution it was resolved that "it is our unanimous and profound conviction that, if the U. L. C. A. is to achieve the right part to which she is committed, it is urgently imperative that her man power must be utilized to the utmost, not as an optional matter, but as an indispensable requisite."

At the 1921 session of synod, Dr. C. J. Frantz of Warren, the newly elected Brotherhood president, reported a plan to perfect organizations through conferences down to the local parish. A year later he urged that one session of synod be devoted to Brotherhood work and further requested that the officers arrange a banquet meeting and invite all ministers to attend. The synod acceded to the request, and, during the period 1923-47, meetings were frequently held in conjunction with the sessions of synod. Part of an afternoon was reserved for a business session, and an evening given over to a banquet rally, featuring an outstanding church leader as the speaker. The time span allotted was too brief and so the Brotherhood resumed the practice of a separate convention.

The synod granted a request that the last Sunday in September be designated as "Brotherhood Sunday," a time for every pastor to present the cause to his congregation. From 1926-29 the

Brotherhood made an unsuccessful attempt to establish the office of full time field secretary. The executive committee of synod, to whom a proposal that $2,000 be included in the synodical budget was referred, rejected the proposal. Efforts by the Brotherhood to raise this sum failed.

A number of well attended conferences and synod wide rallies were held in the period 1923-35 but, on the whole, there were no specific objectives and little sustained activity.

Projects and Organizational Changes, 1935-48

Two men with diverse backgrounds, one an accountant and the other a Y. M. C. A. secretary, undertook to rouse the Brotherhood from the doldrums. In 1935 Mr. C. C. Goodman of Dubois began six years of able and devoted service as president, and Mr. E. D. Moyer of Franklin took office as publicity director and statistical secretary and began to gather statistics and promote the Brotherhood through frequent reports and articles. In 1941 he noted that "for five consecutive years our Brotherhood has made annual surveys of men's work throughout the synod to determine the status and trends and with the hope of developing greater unity and more cooperation with our objectives." It was during this period that conference and district brotherhoods such as the Associated Brotherhoods of Erie and Vicinity and the Beaver and Ohio Valley Lutheran Men's Association became active.

In 1936 the U. L. C. A. recognized the Brotherhood as an official auxiliary, so from 1939 to the present the synodical brotherhood has reported directly to the synod. Prior to that time a men's work committee of the synod served as a liaison agency. Closer ties were formed with the U. L. C. A. brotherhood and a joint dues plan adopted in 1940. Efforts were concentrated on six national objectives which were winning the unsaved, bringing back the lapsed members, developing the church life of youth, increasing the attendance of men at worship, and practicing and promoting

Christian stewardship. The expanded program necessitated structional and personnel changes. A literature secretary (to promote the official publication, "Lutheran Men") and a boys' work committee (to organize and supervise Boy Scout troops) were provided in a new constitution (1940). Committees on a synod wide and conference level were formed to further each of these objectives.

Two early financial ventures of the Brotherhood were unsuccessful. Less than a third of the $3,540, representing the synodical share of a $50,000 project for the Iron Mountain School was raised. A campaign for $5,000 to erect a cottage at the Old People's Home, Zelienople, 1945-47 was closed with only $661.46 in hand. Refusing to surrender to defeatism the Brotherhood, at its 1947 convention in Butler, pledged $5,000 for Lutherlyn and requested each congregational unit to appoint chairmen for promotion, organization, and publicity. Organized support was given to Lutheran World Action, the Christian Higher Education Year, the Centennial Thank Offering (1945) and other synodwide programs.

An Expanded Program, 1949-62

Following 1950 the Brotherhood became committed to a broad program of social service. Resolutions passed at the annual conventions directed the men of each congregation to take part in an evangelism program, to help each congregation meet its C.H.E.Y. and L.W.A. quotas, to organize teams for regular visits to hospitals, and to contact military camps and invite the personnel to church. Additional objectives were the support of home missions, lay representation at synod and conferences, and support for Lutheran unity.

Under the leadership of Presidents W. C. Koehler, 1948-52, J. Russel Barley, 1954-58, and Lysle Shaffer, 1959-62, a revitalized membership completed payments on Brotherhood Lake at Lutherlyn, and, 1954-55, exceeded its goal of $5,000 to endow a chapel

at Harter Hall, Thiel College. In addition some 300 new hymnals were purchased for Thiel.

In 1956 the program of the annual convention was expanded to include a rally meeting on a Friday evening in early September followed by a business session on Saturday morning, a panel discussion on Saturday afternoon concerned with vital issues confronting evangelical Christians, and concluding with a dinner and an inspirational address in the evening. These well attended conventions at Lutherlyn have done much to further, not only comradeship, but also purpose and commitment based on an intimate knowledge of the church and its leaders.

A new constitution in 1954 provided for a delegate type convention. In 1956, "Pittsynomen," a Brotherhood newspaper, edited by President Barley, began publication. That year officers' workshops were held in three conferences and a dues paying membership of 1501 was reported. An evangelism program "The King's Men" was promoted on congregational and conference levels. In 1958 after approval at its convention, acceded to by the executive committee of synod, United Lutheran Church Men became the official name.

The following have served as presidents of the synodical Brotherhood: C. J. Frantz, 1920-21; J. L. Carlson, 1922; C. W. Herman Hess, 1923-26; W. E. Yeager, 1927; A. W. Smith, 1928-30; Robbin Wolf, 1931-34; C. C. Goodman, 1935-40; W. H. Clapie, 1941-44; R. H. Johnson, 1945-47; W. C. Koehler, 1948-52; J. R. Barley, 1953-58; Lysle P. Shaffer, 1959-62.

The Luther League

The Era of District and Conference Leagues

Until the eighteen eighties Sunday schools, mission leagues, and Luther alliances were the principal mediums for training youth, and for giving opportunities for the expression of faith and Christian service. The center of action was the local congregation with its senior, intermediate, and junior age groupings. The officers and program participants were all adults, and it was many years before they gave way to young people's societies with membership, officers, and program leaders in the teen age class.

After the founding of the "Central Association of Lutheran Young People's Associations of the City of New York" in April 1888, a Luther League movement was organized along county, district, and state lines. One of the early area organizations was the Central Lutheran Association of Pittsburgh, Allegheny and Vicinity, founded September 28, 1893 at the call of the Central Mission League of the Middle Conference of the Pittsburgh Synod (G. C.). At this meeting in St. John's German Lutheran Church of Allegheny a constitution was adopted and Mr. Leander Troutman, a young attorney, was elected president. Representatives from the General Council, General Synod, and Missouri Synod participated. The objective was declared to be "the uniting of all Lutheran societies into one central body for mutual edification, improvement, and encouragement." The emphasis was on youth, as is evidenced by the following resolution: "We young people, unfortunately, do not know a great deal about doctrinal points of difference in our Lutheran churches, but we do want to meet the workers in our various churches on the common ground of our Lutheran faith."

On June 25, 1894, ten district leagues and ninety individual leagues organized the Luther League of Pennsylvania at Harris-

* Based on A History of the Luther League of the Pittsburgh Synod by James Gahagen, 1960, 97 pages (MSS), filed with the archives of the Pittsburgh Synod, Thiel College.

burg. A year later came the birth of the Luther League of America. Due in large part to the leadership of the Pittsburgh district, the founding convention met in First English Church of Pittsburgh October 30-31, attracting nearly 500 delegates from twenty states. The motto chosen was "Of the Church, by the Church, for the Church."

The Luther League of the Pittsburgh Synod

Some twenty years, 1919-39, of persistent effort preceded the sanctioning of a synodwide Luther League. The deeply rooted traditions of congregational and conference sponsorship of Sunday school, mission bands, and other youth groups had to be overcome. Mr. C. Herman Hess was empowered by the Pittsburgh District League to request constitutional recognition and delegate rights at the merger convention in 1919. He deemed the time "not propitious" and refused to press these demands. Added impetus for a synodical league came with the action of the U. L. C. A. in 1920 of adopting the Luther League as its official young people's organization.

Repeated efforts by the synodical committee on young people's work to gain sanction for a synodical league were frustrated by synodical indifference and regional loyalties. In 1928 this committee proposed replacing the four district leagues with a synodical league realigned on a conference basis. The following year, after meeting with the district league presidents, as directed by synod, the committee reluctantly reported that the time was "inopportune."

Following the action of the U. L. C. A. in recognizing the Luther League as an auxiliary, the synod, in 1938, authorized the young people's committee to conduct an organizing convention. This meeting was held at First English Church, Butler, on December 2, 1939 with over 400 persons in attendance. As defined in its constitution the objects of the new Luther League of the Pittsburgh Synod were to "encourage the formation of Luther Leagues

in all congregations of our Synod, to stimulate Christian activity among the youth of our Church through Education, Missions, and Life Service." Soon each of the six conferences of synod had an organized league.

The Threefold Division

In 1940 a three-fold division into age units of intermediate, twelve to fourteen; seniors, sixteen and seventeen; and young people, over eighteen; was effected. For more than thirty years the Pittsburgh District League, under the leadership of C. W. Fuhr, had operated a junior league program for children nine to twelve years of age.

In an effort to prevent overlapping with the Light Brigade project of the Women's Missionary Society, dealing with the same age groups, the two programs were combined under the Children of the Church. In 1948 interest in the nine to twelve group was revived. A junior age group committee, appointed by President Donald Power of the synodical league, recommended a Fellowship of Passavant Leaguers and the executive committee of synod and the committee of young people's work gave their approval. At its annual convention at Lutherlyn the synodical league agreed to sponsor the program, and the synod at its 1952 convention gave formal approval. At the time of writing there are about fifty Passavant leagues with an active membership of 500. A topic booklet is furnished to subscribing congregations, and weekend retreats have been held each year at Lutherlyn.

The Luther League of the Pittsburgh Synod, 1940-62, stressed a unified approach to youth work with intermediate, senior, and young people's groups directed by one organization. During the early years there were about two thousand on the rolls of local leagues, barely a fourth of the total enrolled in congregational youth organizations. The war years brought travel restrictions and many youths were called to the service.

Some years of planning by the host synod prefaced the jubilee convention of the Luther League of America in Pittsburgh, July 15, 16, 1946. At this convention Roy Henrickson of Zelienople, past president of the synodical league, was elected vice president of the national body. Three years later he became its president, the first from the synod to serve in this office.

Projects, Programs, Conventions, and Retreats

Adopted by the annual conventions of the synodical league and directed by conference executive committees many diversified and meaningful programs have been initiated and translated into action on the congregational level. Under a unified program of rallies, begun in 1948, conference leagues sponsored annual pre-lenten retreats, local league training workshops called Luther League Labs, Thanksgiving banquets, and numerous recreational activities such as picnics, swimming parties, dances, and skating parties. Quite important were the spring conventions at which time conference officers were elected. Three conferences are grouped for the two spring week-ends at Lutherlyn sponsored by the synodical league.

Christian Youth Sunday, the last Sunday in September, has given leaguers the opportunity to present programs stressing the many sided youth program to the local congregations. A portion of the offering at these services is usually sent to the Luther League of America. For a number of years a sixteen point achievement program with a certificate awarded for completion served as a stimulus to the intermediate leaguers. Local leagues are encouraged to sponsor missionary projects, and the synodical league has contributed its share to the support of a youth worker in China. "Operation Spiritual" a program of Bible study and prayer, was a 1949 project and more than a thousand individual study books were distributed.

The synodical league has pioneered in the week long annual

convention, and other synodical and state leagues subsequently adopted this pattern. As inauguarated by the Pittsburgh Synod, the program included Bible study, leadership training classes, a prayer laboratory, devotional services, business sessions, and recreation. These five day gatherings were held from 1950 to 1954 at Lutherlyn and, since 1955, at Thiel College. Among the accomplishments of these annual conventions have been a unified budget, 1950, with local leagues pledged to give fifty percent of their income to conference and synodical leagues; a new constitution, 1951, followed by a membership campaign in 1952 which doubled the membership to 3,800; a venture in faith or stewardship program; a religious survey of Greenville, 1955; and a retriever and SHARE program, 1957-60 of visitation. Under this plan an entire Sunday was allocated by the local congregation to a group of visitors who gave talks at the Sunday school and church services, held an afternoon meeting with advisors, pastors, and officers, culminated by a dinner and evening devoted to a workshop and a demonstration of programs and procedures. This ambitious and promising project was discontinued in 1961 because of a lack of interest.

A new constitution of the Luther League of America in 1953 supplanted the old three fold division of life service, missions, and education with a five fold program of Christian growth through Christian vocation, evangelism, missions, social action, and recreation. The synodical league has promoted this program by a series of "road shows." Executive committee members on the conference and synodical level have gone to local congregations, and, utilizing motion pictures and film strips, followed by discussion period, stressed the new objectives.

One of the largest projects, "Operation Gratitude" was the raising of $1,500 for a new assistant director's cabin at Lutherlyn. The leaguers gave generously, and in 1958 a mortgage burning ceremony was held at the synodical convention. Another endeavor has been the program of work camping. During a week in January

1959 a group of twenty young people from representative congregations worked at the Lutheran Service Society of Pittsburgh washing walls, participating in the worship service, and visiting with the men who live there.

At the 1959 convention the leaguers took action opposing any form of commercialism in the church and agreed to support the league program by free will offerings and not by fund raising schemes. The elected position of financial secretary was created and leaguers and advisors were asked to urge pastors and church councilmen to "include an item in the congregational budget to subsidize the work of this youth program on the congregational level." In order to create an integrated program on a synodical level conference constitutions have been abolished and replaced by a system of uniform conference by-laws in the synodical constitution.

The Luther League has benefited greatly from the services and supervision of the youth work sub-committee of the synodical parish education committee. The six Luther League conference advisors are regular members of this committee, and joint meetings for "common sharing and planning" are held with league officers. The director of parish education serves as a resource specialist and coordinator. Noteworthy results of this partnership include a restudy of the purpose and achievements of the Passavant leaguers, coordinated convention programming, and area and synod-wide workshops for league advisors and officers. A bi-monthly publication "Live Lines" which features five-fold topic aids and program suggestions is sent to league presidents, pastors, and advisors.

The synodical league has given loyal support and leadership to the Luther League of America and has held important positions on the executive committee as well as contributing a vice president and a president to the parent organization. During the summers of 1961 and 1962 the Luther League of America conducted a league training school on the Thiel campus. Approximately sixty repre-

sentatives from the synod attended the 1961 convention of the U. L. C. A. league at the University of Illinois. Twelve officers of the synodical league were delegates to the constitutional convention of the new Luther League of the Lutheran Church in America at San Francisco in August 1962.

On the home front a joint planning group, including representatives from the youth organizations of the four groups involved in the Western Pennsylvania Synod met to perfect plans. The constituting convention of the Luther League of the new synod was held on September 22-23, 1962 at Thiel College. Each church was entitled to a single delegate. As the Pittsburgh Synod Luther League entered the new merger, there were 170 local leagues with a total membership of 3,197.

The following have served as presidents of the Luther League of the Pittsburgh Synod: 1940-42, Carl P. Beisecker; 1942-45, Roy Henrickson; 1945-48, William A. Mull; 1948-53, Donald Power; 1953-55, John Paul Gruber, Jr.; 1955-57, Irma M. Fincke; 1957-59, June Burger; 1959-60, Donna Chanon; 1960-61, William Hauser; 1961-62, Kirk Bish.

CHAPTER XIII

Institutions

Institutions which are organically related to the Pittsburgh Synod, being owned and controlled by the Synod under separate charters:

Bethesda Home

Mr. William S. Wise and an Idea

Institutions are in great measure the extension of an idea. As an idea Bethesda was born in the mind of Mr. William S. Wise, an outstanding citizen of Crawford County, residing near Meadville, Pennsylvania. Mr. Wise, a highly successful farmer as well as a recognized leader in Pennsylvania's agricultural program, concieved the possibility of a farm home for children. He proposed that "some good might be wrought in the lives of homeless and neglected children," and, in keeping with that conviction, offered his farm as a gift to the synod for that purpose.

Gift Accepted and Organization Effected

The grant, comprising 130 acres, together with the farmhouse, located two and a half miles north of Meadville in Woodcock Township, was presented to the synod on February 6, 1919. To this original gift Mr. Wise later added additional grants until the farm was enlarged to more than two hundred acres. At the subsequent merger convention of the two synods in 1919 the gift was formally accepted.

Of interest in this connection is the fact that Rev. W. Blair Claney, father of the present superintendent of the Home, presented the motion authorizing the establishment of the institution. An observer on the floor of synod, following the acceptance, describes it as one of heartfelt approval. "The gift," reads the minutes of synod, "was received by the synod in a manner indicating that all present felt the hand of God was in the gift. Every person present on that occasion rose to his feet and joined heartily in singing 'Praise God from whom all blessings flow'."

Immediately following the acceptance of the gift the synod elected the first Board of Trustees for the institution which comprised six pastors and nine laymen. They included Pastors C. P.

1921 VISITORS' DAY OR DEDICATION OFFERING

First row, left to right: Rev. Arthur C. P. Hayes; Rev. Henderson N. Miller, Ph. D.; Rev. Ralph W. Yeany, Superintendent; Rev. C. P. MacLaughlin, D. D.; Rev. G. A. Benze, D. D. Second row, left to right: Rev. Noah E. Yeiser; Rev. George H. Schnur, D. D.; Rev. Merle Rae Kunkelman; Rev. William E. Frey, D. D. Back row, left to right: Rev. C. E. Read; Rev. C. O. Frank; Rev. Samuel Roth Croushore.

McLaughlin of Pittsburgh, G. Franklin Gehr of Wilkinsburg, W. E. Frey of Erie, J. H. Miller of Irwin, G. A. Benze of Erie, and J. L. Miller of Youngstown. The laymen elected were W. S. Wise of Meadville, H. B. Saeger of Saegerstown, F. A. Reiter of Leechburg, C. J. Franz of Warren, J. L. Frederick of Greenville, J. A. Maier of Latrobe, D. A. Lowe of Erie, W. E. Bonzoe of Rochester, and Charles Bloss of Erie. Upon the death of Charles Bloss, shortly after his election, Mr. J. D. Matthews of Cambridge Springs was elected to succeed him. Officers of the first

Board were Pastor C. P. McLaughlin, president, Mr. J. L. Frederick, secretary, and Mr. J. D. Matthews, treasurer.

Meeting for the first time in Meadville on August 6, 1919 the new Board began the arduous task of organizing its work and laying the foundations for things to come.

The Articles of Incorporation were drawn and the institution chartered on November 20, 1919. The purpose of the institution was defined as follows: "The purpose of this institution shall be to provide a home for orphaned, destitute, friendless, defective, and delinquent children without distinction as to race, creed or condition, in which home, under Christian direction or influence there children may be reared and prepared for the stern duties of life and citizenship."

Later action of the Board redefined the status of defective children and absolved the Home of responsibility for such in view of the fact that the care of these children was under the jurisdiction of the state.

Ralph W. Yeany Called

The first order of business was the all important matter of choosing a leader for the work at hand. After much deliberation the choice fell upon the Rev. Ralph W. Yeany, a pastor of the synod who at that time was serving the Brick Church parish. He was extended a call which, to the gratification of the Board, was accepted and noted with the following passage in the minutes of the Board: "With thanks to Almighty God Who has called him to this high office of trust in behalf of needy children." Pastor Yeany was installed in office on the occasion of the first Visiting Day at the home, September 23, 1920. He began his active work October 1, 1920.

Dr. Yeany brought to his office a deep devotion and dedicated diligence with which he carried forward the program during his

First Children Admitted to Bethesda, Nov. 24, 1920

twenty-four years of service. Quoting from his first report we get a glimpse of what was to be: "Bethesda began its service for God and humanity on November 24, 1920 in the old farmhouse. Here more than twenty children were cared for during the first year and more than ninety others had to be turned away for lack of room." The old farmhouse here referred to is still standing and serves today as the home for the farm manager.

More Adequate Facilities Needed

It was immediately apparent that the most imperative need was for more adequate housing facilities. The insistent need was answered in part at least by the authorization of a new building to be erected as soon as possible. Ten months after the Home was opened ground was broken for the first unit of the new Bethesda. The cornerstone for this building was laid by the Rev. G. H. Schnur on November 6, 1921. When completed, at a cost of approximately $53,000, it was formally dedicated as a dormitory and administration building.

The next eight years were marked with continual growth and expansion in the building program. In that period a new dormitory, a residence for the superintendent, and a school building were erected. All of these buildings are in service today. During the present administration the school building has been converted into a dormitory to meet the pressing need for larger quarters. Erected at a cost of $198,000, these buildings today are appraised at more than $500,000.

On August 18, 1944 Pastor Yeany brought to a close his long term of service. His efforts in behalf of the Home were unending and exercised at times against what seemed to be insuperable odds. Unsparingly he gave of his life in the interest of his work. During his administration more than 1,400 children found shelter and sanctuary in the Home, and Bethesda became another permanent agency in the ministry of the Pittsburgh Synod.

Bethesda Superintendent Claney Interviews Boy About College

Mr. George H. Black Called

During the next three years, from September 1, 1944 to September 1, 1947, the Home was administered by Mr. George H. Black. Mr. Black was a layman trained in the field of child

care and welfare. He instituted a new program of training and he carried forward capably the growing work of the institution. Though his term of office was short, it was significant in that he began the very necessary work of rehabilitating the physical equipment, securing new staff members, and enlarging the services to the children. Mr. Black labored during a very trying time of transition, but despite the difficulties managed to effect improvements and raise the standard of the Home. Bethesda remembers him gratefully for his good work in behalf of her program.

W. B. Claney Takes up the Work

Recent history of this institution must be written largely around the administration of the present superintendent, Pastor William B. Claney. Assuming office on November 1, 1947 he immediately launched an aggressive program of improvement in every phase of the work. A partial list of the many things accomplished during recent years would include installing a new chapel in one of the dormitory buildings, completely renovating the dining room, modernizing the kitchen, installing new refrigeration units, and adding new garages. In keeping with his constant concern for more adequate care of the children the school building has been transformed into a dormitory, new social rooms have been created,

Girls' Bedroom at Bethesda

new furniture has been added from time to time, and improvements have been effected in every room of the building.

Whosoever Shall Give to Drink

Perhaps the problem that plagued Bethesda more than any other problem through the years was the problem of periodic water shortages. Pastor Claney went to the readers of "The Lutheran Monthly" with his problem. In May 1948 he placed an article in "The Monthly" which began with this paragraph: "At present the biggest of our problems at Bethesda is water. It is a problem that has plagued the Home since its beginning. When the water is low we are not able to use the laundry for washing clothes, the toilets will not flush in the dormitories, the children cannot bathe properly and there is no fire protection. This situation has existed for years. To my mind it is intolerable." This memorable article concluded with a verse from Matthew 10: 42: "And whosoever shall give to drink unto one of these little ones a cup of cold water I say unto you, he shall in no wise lose his reward."

In St. Petersburg, Pennsylvania a Mr. William G. Freeman read this article and called superintendent Claney on the telephone. Mr. Freeman's first thought was, he later confided, that a new well costing about five hundred dollars would take care of the emergency. However, as experts began to study the need it appeared

Bethesda Home Showing Standpipe, Gift of Mr. Freeman of St. Petersburg

that a standpipe holding some 50,000 gallons of water would be needed. Mr. Freeman said he would stand the expense which then appeared would be about $10,000. Before work was actually begun, however, further studies were made and the sum kept on growing, but Mr. Freeman stuck with the project becoming not discouraged but more excited as the project grew in scope. Finally, in 1950 the standpipe was erected at a cost of more than $17,000. During the first year of operation Mr. Freeman invested an additional thousand dollars in the water project.

Upon the completion of the project Pastor Claney called upon Mr. Freeman in St. Petersburg to extend the thanks of the Home for his generous support. The donor insisted that he was the debtor and offered the superintendent a box of cigars.

Care of the Sick at Bethesda Home

The Sequel to the Story

It would seem that this good story should close here, but actually this is the beginning. Mr. Freeman was not merely making an appropriate gesture when he handed Pastor Claney the box of

cigars. He had his introduction into benevolent giving and he liked it. His next step was to take $100,000 worth of coal stock to the Mellon bank of Pittsburgh and set up a fund, the interest from which would go to three institutions of the church in equal shares: his local congregation, Bethesda Children's Home, and the Passavant Memorial Homes for Epileptics in Rochester, Pennsylvania. The bank sold the stock and reinvested the money in what appeared to be more promising fields. In June 1960 the value of the Fund set up by Mr. Freeman was $265,675.89. Every six months Bethesda, along with the other two institutions, is benificiary of this ongoing memorial to the man who brought the drink of cold water. What started out, in Mr. Freeman's mind, to be a gift of approximately $500, turned out to be a gift of approximately $300,000. This reads like the story of the barley loaves and the few fishes.

Many other donors came to the aid of the Home. The institution owes a large debt to Dr. H. Reed Shepfer, then president

Bethesda Home Chapel

of the synod, who personally energized a plea for financial support. He raised thousands of dollars for Bethesda when its financial need was great.

Aspects of Deeper Import

Beyond the problem of finances there were considerations of deeper import. The superintendent of a home for children must be a man of many talents and virtues. He must be a capable and sympathetic administrator of the welfare of children. With affection

Christmas at Bethesda Home

and consideration he must advise and admonish the endless procession of those who look to him for help. He must also be able to attract a capable and sympathetic staff who, in turn will create a fine spirit in the Home. All these things Pastor Claney has brought to the Home since 1947.

At present Bethesda is serving between eighty and ninety children regularly. Here, through all the facilities available, administered with the love and insight of a dedicated staff they are encouraged to "grow in the nurture and admonition of the Lord" and trained to take their places in society. Here, in behalf of those who must face an abnormal life situation, the church strives to create a wholesome Christian atmosphere and rear happy, healthy children.

The history of this institution, as is true of all works of Christian compassion, is never written in words. It is recorded in lives. It speaks eloquently through the years in the character and destiny of hundreds of boys and girls who here have been sheltered, sustained, nourished, and trained in the name of Him Who "suffered the little children to come unto Him." It is revealed in the remark of a seventeen year old made when he was about to leave the institution: "I will sure miss Bethesda. They have been good to me here and it has meant a lot." Earlier in life he had been the unfortunate victim of those who ring door bells and run leaving their responsibility on the doorstep of the world. The history of Bethesda, therefore, must be read in incidents such as this one.

The name Bethesda signifies "house of the stream." Bethesda has been that in its history, a house where a stream of children have come and gone. By every token it will continue that way. Its doors will always be open to those who in their need will knock on them.

Lutheran Children's Home

An institution is the lengthened shadow of the man behind it. The shadow and the spirit of William A. Passavant still pervades his native town of Zelienople, particularly in the life and work of his Home For Dependent Children. Known for its first hundred years as The Orphans' Home and Farm School, the name was changed during the centennial year, 1954, to fit more adequately its purpose today.

How It All Began

The history of this institution and the vicissitudes of its founding in the dark and critical years just before the Civil War read like romantic fiction. Conceived and born in the loving heart of its founder, Dr. Passavant, and for years his most cherished project, its roots run deeply into the past, not only of this country but of Germany, England, Sweden and Switzerland. Dr. Passavant himself, years after its founding, wrote thus concerning it: "Oh, what a history our poor little labors have had — running deeply into Germany, Sweden and other lands!" Actually it had its very beginning in London, England where on what started out to be a fine summer day in 1846 Dr. Passavant had to take refuge from a sudden downpour in a doorway of a Jewish orphanage asylum. He was but twenty five years old at the time. While in the orphanage he was tremendously impressed by a carved inscription above the entrance: "Within the Orphan Shall Find Compassion." He was also impressed by their spirit and their labors. He determined that, when he returned to his native land and people, he would found such an institution.

The start of the orphanage is linked with another Passavant

An Outing at the Orphans' Home for Girls, Rochester about 1875. The Boys from Zelienople Shared the Day

institution. In 1848, just at the close of the Mexican War, when Pittsburgh was suffering from the ravages of cholera, a boatload of wounded soldiers returning from the Mexican War, landed at the Pittsburgh wharf. Dr. Passavant, in company with Mr. Asa H. Waters, went down to the wharf with a carriage and took these vermin infested and suffering soldiers to a building which he had rented on the North Side and there gave them medical attention and care. This was the beginning of the Passavant Hospital in Pittsburgh, the oldest protestant hospital in America. This same story is the opening chapter in the history of Passavant Hospital.

At a little gathering of friends Pastor Theodore Fliedner, who had brought four deaconesses from Kaiserwerth, Germany to work at the hospital, urged those assembled to provide for the orphan as well as the sick. He was thinking of the orphans of those who had died in the hospital from the cholera epidemic of 1848-1849. At the close of the meeting one member of the assembled people placed a dollar bill into the hand of Pastor Fliedner saying: "Here you have the beginning of your orphan's home." A few years later this one dollar was given "in trust" to the young Passavant. This was the beginning.

Old Dining Room at Children's Home about 1910

Intersynodical at First

Inasmuch as the Pittsburgh Synod in 1848-1849 was too weak to carry out this large and far reaching plan for institutional work, Dr. Passavant secured a charter for The Institution of Protestant Deaconesses May 3, 1850 and placed his work upon an intersynodical basis. Practically all of the forty some institutions eventually founded by Passavant had their beginnings under this charter.

First Admissions

Meanwhile, in the hospital, a German clergyman and a Swiss schoolmaster had died leaving their children orphans and homeless,

Confirmation Class, Orphans' Home and Farm School, April 13, 1924

homeless as they themselves had been before the merciful ministrations of Passavant Hospital had found and cared for them. Then the Rev. Paul Anderson brought two boys and a girl, the children of Norwegian parents who had died in Chicago. These were the first admissions to the Orphanage which had been organized April 15, 1852, in the Hospital with Sister Louisa Marthens as the first matron.

Souvenir of Donation Day, June 30, 1898. Orphans' Home and Farm School — Zelienople, Pennslyvania

The Move to Zelienople

On September 1, 1852 Dr. Passavant, in company with Pastor Gottlieb Bassler of Zelienople, purchased twenty five acres of land from the estate of the Mennonite preacher, Rev. Joseph Ziegler, on the south west confines of the borough of Zelienople. In 1853 a Gothic style cottage was built and was occupied by Pastor Gottlieb Bassler who was called as the first superintendent. This building still stands near the Green Lane entrance and is occupied as a staff building, the oldest building on the grounds. On May 8, 1854 the Home was opened with eight orphan boys brought here from the orphanage at the hospital in Pittsburgh by Asa H. Waters. On July 4, 1854 the cornerstone of the Orphans' Home

was laid with appropriate ceremonies, notable as the first event of its kind in the entire protestant church in America.

Orphans' Home and Farm School, about 1890

The Rochester Home for Girls

Drought, panic, and financial troubles made the early years of this institution very difficult. In the midst of the Civil War, on December 6, 1862, the main building was destroyed by fire. Another main building, with additional dormitories, and a school building were erected and paid for at a cost of $20,000. About this time an orphans' home for girls was established in Rochester, Pennsylvania. This home for girls in Rochester eventually became the Passavant Memorial Home for Epileptics and the girls were moved back to Zelienople. This was just after Dr. Passavant's death in 1894. The home then became known as the Orphans' Home and Farm School. On May 7, 1887 the second main building was destroyed by fire. Fortunately insurance took care of the loss so that rebuilding could be started immediately. Through legacies and gifts from Rev. Charles Avery, John A. Roebling, and Mrs. Zelie Passavant the original farm increased to 400 acres.

All Members of one Family at Children's Home

Under Synodical Auspices

While title to this property was vested in the Institution of Protestant Deaconesses after the enabling act of May 1, 1861, pastors and congregations of the Pittsburgh Synod regarded the Home as their own and provided generous support. A board of visitors held annual meetings at the Home and gave its work wide publicity among the churches. Not until 1922, however, was the charter of the Institution so amended as to give the manage-

Watermelon Time at Children's Home. Superintendent Seiberling Joins in

Cub Scout Troop at Zelienople Children's Home

ment and control of the Home to the Pittsburgh Synod, under a Board of Directors elected by the synod.

On September 29, 1925 a new school building was erected at a cost of $80,000. It was appropriately dedicated as a fitting memorial to the one hundredth anniversary of the founder, Dr. William Passavant. Most of this fund was raised by an enthusiastic campaign in the churches of the synod. In 1928 a new combined superintendent's residence and administration building was erected on the exact site of the first building that burned in 1862.

Semi-Centennial and Diamond Jubilee

In 1904, when the Home celebrated its semi-centennial, the cottage plan which Dr. Passavant originally conceived became a reality. Gradually cottages were built in the form of a quadrangle so that there are now five cottages in addition to the main building which house the children. In 1929, when the Diamond Jubilee was celebrated, newer trends in child care began to be introduced. The work at the Home had progressed from merely Orphans' Home where the chief concern was to give the children custodial care for long periods of time to a real Child Care Center where the em-

phasis is placed on temporary care and reestablishing the child in his former home or a foster home eventually.

It is interesting to note some figures which reflect the growth and progress of the Home. In 1895, when the girls were brought up from Rochester, there were fifty three boys and twenty four girls in the Home which was supported at an annual cost of $5,692. In 1919 there were seventy boys and forty six girls and an annual operating cost of $16,286.00; in 1946 there were forty seven boys and forty six girls and an annual operating cost of $51,603.00; in 1955 there were seventy eight boys and girls and the operating cost had soared to about $100,000.

In 1954, when the Home celebrated its centennial, a program of renovation was almost completed. All the buildings on the ground had been redesigned and remodeled for more comfortable and adequate living for the children. The Home has consistently

Preparing for Dinner at Children's Home

kept pace with the trends in child care and has been notable in setting some of these trends as an agency of the church. A full time child welfare worker is a very important part of the present staff.

Superintendent Seiberling in his Office

Superintendents

The following have served as superintendents of the Home: Rev. Gottlieb Bassler (with Rev. George Hollis as Headmaster and House Father) 1854-1868; Rev. D. L. Debendarfer, 1868-1877; Rev. John A. Kribbs, 1877-1909; Rev. Charles W. White, 1909-1942; Rev. E. Stewart Proper, 1942-1946; Rev. Philip W. Seiberling, 1946—.

Camp Lutherlyn

Camp Lutherlyn had its first camping season in 1949, but years of preparation lay behind this beginning of actual camping. In 1943 a petition signed by thirty pastors of the East and West conferences was presented to the Pittsburgh Synod asking synod to appoint a committee to study the possibility of establishing a leadership training camp. The executive committee approved the petition and the synod voted favorably.

The special study committee returned a report to the synod favoring the establishment of such a camp, and an organization meeting was held at the synod chapel June 19, 1945. The meeting was called to order by the president of the synod, Dr. H. Reed Shepfer. Dr. Russell F. Steininger was elected president of the association; Rev. S. S. Shaulis, vice-president; Rev. Paul E. Daugherty, secretary; and Dr. Elmer F. Rice, treasurer.

Two weeks after this meeting the committee inspected 147 acres of land located nine miles west of the city of Butler near Route 422. "The committee walked, crawled and stumbled over the wooded area for four hours to view the entire property, then rested in the cool shade on the hillside to discuss the possibility of using this site for the proposed camp." The price of the 147 acre tract was $8,300. Later purchases of land increased the acreage to 425.

Much Work on the Land

Though the rugged area presented a beautiful sight, it needed developing before it could be used for camping purposes. A road into the camp area had to be made. An adequate water system had to be installed. Gas and electricity as well as a sewage system had to be made available. These necessary beginnings cost $47,000.

The Line-up Waiting for the Camp Store to Open

Lutherlyn Sundial Dedicated to Labors of H. Reed Shepfer

Eight camper cabins were built at first. Later additions now bring the total to thirty. Hunker Hall, the only large building constructed when the camp opened, provided a dining hall, class space for rainy weather and a meeting place. Almost every year after the opening of the camp saw the addition of more needed buildings. Rice Hall was the second large building, and in 1955 it was necessary to build an Education Building that would provide classroom space for the growing camp. There was first one craft building, followed in a few years by another. A nurse's cabin and a director's cabin were built. In 1957 it was necessary to purchase an additional forty acres of land in order to secure water rights to the camp without the possibility of pollution. In 1958 ten camper cabins and one staff cabin were built on the Junior Camp site. Since the building of these cabins the Junior Camp has run throughout the summer simultaneously with the Senior and Intermediate camps. In its tenth year, 1959, Lutherlyn had 2,700 campers.

Play Time at Lutherlyn

Swimming and Boating at Lutherlyn

Those Who Helped

It is not possible to single out everyone who helped to get this venture going. The camp has moved forward because of the concerted efforts of thousands who gave of their money or their time, and of their faith. Dr. H. Reed Shepfer, president of synod until 1950, gave untiringly of his time raising money and gathering equipment for the camp. Dr. Russell F. Steininger, the first full time director who supervised the construction of the first buildings, campaigned for the camp long before the committee of 1943 was set up. Rev. Samuel S. Shaulis, the second full time director as well as interim part time director, devoted many years to creating a sentiment for the camp. Dr. Elmer F. Rice, who gave the principal sum of money for the construction of Rice Memorial Hall, served without pay as treasurer of Lutherlyn. Mr. Arthur Felzenberg came to the camp from Latvia, to become for many years caretaker and builder. Without his industry and know-how the building of the camp could not have progressed at the rapid rate it did. Rev. Paul Daugherty served as director of the synod finance campaign

Director Shaulis Leads Service on Chapel Hill

Training Christian Leaders

and as president of the Lutherlyn Board for a number of years. Until he became Superintendent of Missions he was closely allied with the progress of the camp.

Equipment

On the 425 acre tract containing a variety of trees, flowers, springs, and forest trails, the Pittsburgh Synod has provided thirty heated cabins with toilet and lavatory facilities, steel cots with good mattresses and heated staff cabins. The Administration Building is a combination office, store, and faculty-counsellor social room.

The dining room at Hunker Hall seats 300; Rice Memorial Hall has a seating capacity of 450; the Education Building seats 300. It has a center hall for social purposes, surrounded by eight spacious classrooms.

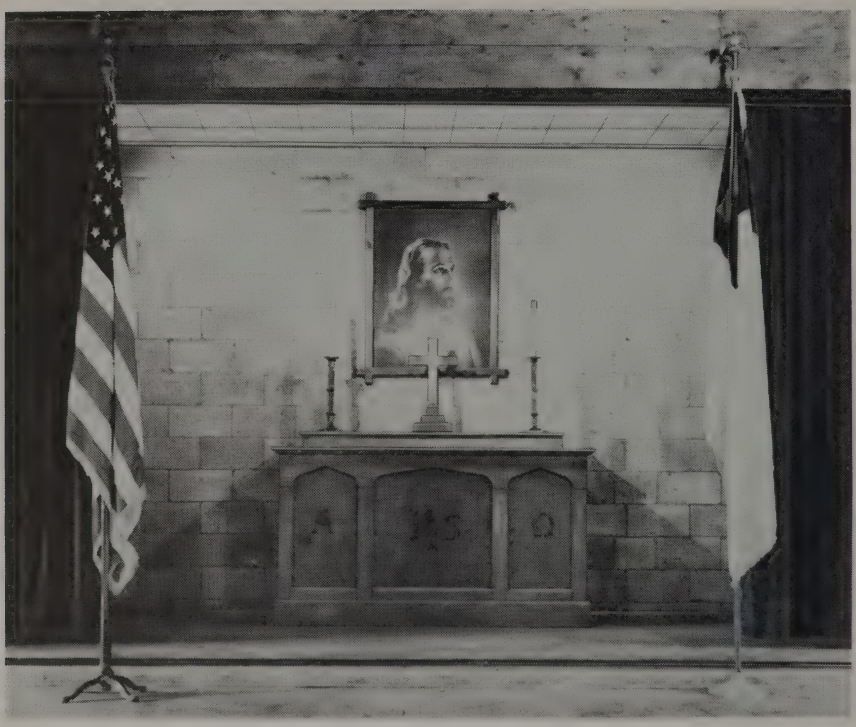
Some of the other facilities of the camp include a baseball field, macadam basketball-volleyball-badminton courts, a three and a half acre lake with spring water, 400 feet of docks, a five acre reservoir

lake stocked with fish, picnic grounds with covered shelters and brick fireplaces.

Lutherlyn Day

It has been the custom in the past to celebrate Lutherlyn Day at the Camp on the first Sunday in June. This is usually well attended. The dedication day for the camp itself was July 6, 1949 when Dr. George Berkheimer, Director of Camp Nawakwa, gave the dedication address. Approximately 4,000 people attended. On June 10, 1951 Pastor S. S. Shaulis was installed as the first full time camp director since the opening of the camp in 1949. He had served as director during the preceding years along with his pastorate at Evans City. Pastor Shaulis is the only director the camp has had through its years of operation. Dr. Russell Steininger served as full time director during the period of construction.

Making Pocketbooks at Craft Cabin



Altar in Rice Memorial Hall

The Philosophy of the Camp Program

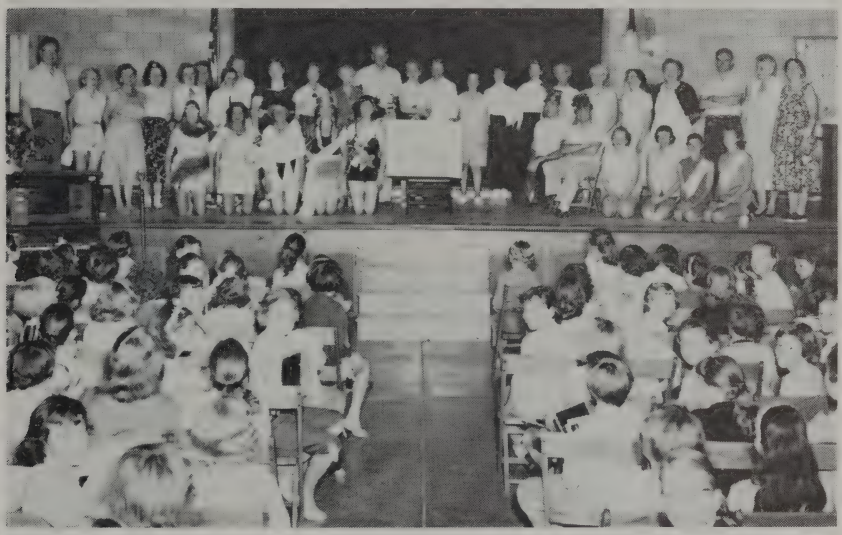
As an agency of the church Lutherlyn seeks to develop the consciousness of God as He is revealed in His great book of Nature, as He is revealed in Christ, and as He is revealed in the Christian fellowship of the Holy spirit. Through its camping program it seeks to develop the individual Christian. The camp environment, with its carefully selected leaders, has unusual opportunities along this line. The camp, as an agency of the church, seeks to discover, to challenge, and in part to train Christian leaders. The camp affords opportunity for Christian growth by way of group participation. Individuals grow through having shared experiences. Every phase of camping, from cabin adjustment to the great experience at the closing campfire, allows for Christian learning by experience.

At its finest and best Lutherlyn could be "the growing edge" of the Pittsburgh Synod. Lutherlyn, through its counseling program,

and through its specific program of instruction, should show the banner of excellence in all things.

Progress and Future

Growth at Lutherlyn in a little more than a decade has been phenomenal. In terms of dollars and cents the investment has been fantastic. With the additional congregations added to the synod



Evening Entertainment in Rice Hall

Services at Chapel Rock

Director Shaulis Counsels Counsellors

A Pageant on the Lake

with the merger, the usefulness of the camp will expand and doubtless it will have to grow again to take care of the additional young people who will be coming into synod membership.

In 1959 it was necessary to appoint a full time business manager for the camp. Mr. Edward Miller served in that capacity beginning in that year. The business control of the growing enterprise could no longer be taken care of by part time service.

Wallace Hall

On July 8, 1962 Wallace Hall was dedicated at Lutherlyn's Junior Camp. This is an assembly building for the Junior Camp similar to Rice Hall on the Senior Camp site. The building was named in memory of Mary Wallace Nixon whose bequest of $5,000 made it possible for the building to be constructed. Mr. and Mrs. Farrel Bash of Apollo purchased the cement block for the building.

But Lutherlyn is ultimately people, not buildings. Associate directors and counsellors have been the backbone of the camp from the beginning. They, together with the teachers and workers, will determine the future of Lutherlyn.

The Old People's Home

Synod Resolution of 1894

The Old People's Home at Zelienople was launched when the synod, in convention at First English Lutheran Church, Pittsburgh, passed the following resolution: "That this Synod cordially approves the purpose of establishing and maintaining under its control a Home for the Aged and infirm persons." This was done at the 1894 convention of synod. It was, however, to be a few years before the institution would actually start operation. A progress report was submitted in 1896, and in that year the first five dollar offering was sent to Rev. Paul Glasow, pastor of Zion's Church in Johnstown, Pennsylvania.

In 1903 it was decided to locate the home in Zelienople. It was at first determined to lease the Orphans' Home Triangle from the Institution of Protestant Deaconesses. This plan, however, was abandoned; rather it was decided, in 1904, to buy eight acres of land in Zelienople. The price of this property was $1,857. In the same year Mrs. Jane R. Passavant of Zelienople donated ten additional acres giving the Home a total of eighteen acres.

On August 28, 1905, a group of men associated themselves together to form a corporation to be known as "The Old People's Home of the Pittsburgh Synod of the Evangelical Lutheran Church." Their purpose was "to provide a peaceful home for the aged and infirm persons in the spirit of true Christian Charity." The men so associated were Edmund Belfour, William Steinmeyer, Duncan Kemerer, William Miller, J. L. Smith, A. L. Yount, Richard Boethelt, W. H. Blank, John B. Koercher, C. L. Boecele, James Sheafer, Frederick Lingenfelser, Joseph S. Seaman, W. E. Bonzo,

and Charles S. Passavant, Jr. By order of Judge James M. Galbreath a charter was granted and recorded in the office of Recorder of Deeds for the County of Butler on October 14, 1905. Also in 1905 the charter was adopted and plans, drawn by E. Stotz of Pittsburgh, were approved by action of the synod.

Home Opened in 1907

The Muntz homestead adjoining the present campus was rented in 1907 as a temporary home. Sister Katherine Foerster, who

North Porch. Old People's Home, Zelienople

Virginia Passavant Cottage. Early Home of Mrs. William Passavant. Now Superintendent's Home

was to remain as matron for nineteen years, took charge of the first members of the family. In 1908 a unit consisting of kitchen, dining room, chapel and office was built. Two memorial cottages were added and furnished by Mr. Joseph Seaman, a charter member of the Board. All were dedicated September 10, 1908. The valuation of the property at this time was $49,919.

In 1915 these facilities were no longer adequate. In order to stimulate giving to this new project Mr. Seaman promised to give $20,000, if the synod would match this with a gift of $30,000. As a result of this effort 6,000 gifts totaling $45,000 came into the treasury which prompted Mr. Seaman to give an additional $50,000. In 1918 the North Wing was built and dedicated on September 19. The family now numbered thirty three persons. The entrance age was set at sixty.

Growing Pains

In February 1928 the Rev. and Mrs. Richter took over the guidance of the Home. On April 7 of this year the Seaman

Memorial congregation was organized. The needs of the Home were growing so much that by 1931 both the Board and Superintendent Richter realized additions would have to be made to the existing buildings. The South Wing was built which brought the capacity of the Home to sixty six, even though the age limit was raised from sixty to sixty five. Pastor Richter died in 1933 and Mrs. Richter continued to guide the institution until 1940 when Dr. William F. Pfeifer, Sr. took over the reins for a two year period.

The beautiful Passavant Memorial Gateway was presented to the institution in 1938. This was a gift of Miss Emma V. Passavant as a memorial to her parents, Charles Sidney and Jane Randolph Passavant, and to her brother, Charles Sidney, Jr.

Dr. Charles W. White succeeded Dr. Pfeifer in 1942 and served until his death later in the same year. Subsequently much of the pastoral work was done by Pastor Seiberling, Superintendent of the Children's Home. Boecele Hall, a staff building, was constructed in 1949 providing rooms and living area for the staff.

Chapel Wing and South Wing Built

Mrs. Richter, after she became matron in 1933, started the institution's newspaper called "Home Echoes." As early as 1944 there appeared in this little paper a report of the Atlantic Regional Meeting of the Lutheran Welfare Conference in America. This report noted (1) in view of the great increase in the number of aged people there must be considerable increase in the capacity of the homes for the aged; (2) that the church homes for the aged must prepare to care for those who are invalids, both senile and physical. Building went forward again in 1950 and 1951. On May 6, 1951, the Chapel Wing was dedicated. Dr. F. Eppling Reinartz was the speaker.

Rev. H. E. Warren, who had supervised the building of the Chapel Wing, was installed as superintendent on July 26, 1951.

East and South Wings, Main Building. This Building Houses Eighty Guests

In 1952 the second floor of the South Wing was remodeled to provide room for a modern and well equipped infirmary. These renovations provided twelve cubicles, three rooms, diet kitchen, nurse's station and doctor's office.

In 1953 under the guidance of Mrs. Anna Warren, wife of the superintendent, the Women's Auxiliary was organized. This group has provided a great deal of support to the Home ever since, not only in a financial way but also in valuable volunteer service.

Troutman and Laudenberger Halls

Troutman Hall, made possible by the bequest of the late Mr. Albert Troutman, was constructed in 1955. It was dedicated September 17 of that year. This building made available four apartments for retired pastors and their wives. These apartments, rented at a very nominal cost, were so popular, so much in demand that in 1958 another unit of four apartments and a utility room along with eight garages and a superintendent's home were built. These structures were made possible by the bequest of the late Mrs. Margaret Laudenberger. These buildings were dedicated on September 6 following the installation of Rev. Paul M. Scholl as superinten-

dent. Dr. Harold Haas, Executive Secretary of the Board of Social Missions of the U. L. C. A., was the speaker. Earlier in 1958, on January 15, the Board of Managers petitioned the Court and the Court did order and decree that the name be changed and now is "The Old People's Home of the Pittsburgh Synod of the United Lutheran Church in America."

Changes in Care and Therapy

Aiding greatly in the care of the Home from the time that Pastor Scholl became superintendent was his wife Violet Kidd Scholl, M. D. Her professional training has contributed so much to the care of the aged. Members of the home are encouraged to remain active and to participate in many avenues of work. Physical

Troutman Hall. Apartments for Retired Pastors and Wives

Laudenberger Hall, Home for Retired Pastors and Wives

and vocational therapy has extended the lives of many in the family. A new physical therapy department has been set up in the infirmary.

In 1959 the women of the Seaman Memorial Congregation, as the Home congregation is known, organized into an active U. L. C. W. In the spring of this year it was again evident that more space was needed. The Virginia Cottage, originally the home of Dr. W. A. Passavant's widow, was purchased as the superintendent's home. The Laudenberger Annex was converted to house eleven family members. During 1960 the sun porches were heated, partitions were placed at strategic places converting private to semi-private accommodations. This increased the infirmary bed space by eleven. In 1961 the Home had 107 members even though the entrance age was pushed to seventy. Property evaluation stood at two million.

Laudenberger Annex, Guest House for Home Family. Built 1958, Remodeled 1959

The Graff Memorial Building

The Graff Memorial Building was begun in 1960 and finished in 1961. This was built by Mrs. Melvina Graff Thompson in honor of her husband E. D. Graff. This lovely home will be used by Mrs. Thompson as long as she needs it and then it will be used for purposes of greatest value to the institution.

In 1961 plans for enlarging the dining room, infirmary and living area were drawn by A. W. Steinmark, Pittsburgh architect. In May bids were received and the contract let. Construction of this unit, which will give bedroom space for twenty nine additional guests, will increase the census to 130. In May of 1961 a Grey Ladies Group was started in conjunction with the Butler County Red Cross.

Synod Considers Non-ambulatory Patients

Special housing for the care of senile patients is now being explored. This was the subject of much heated discussion at the 1961 meeting of the synod. In 1957 the synod endorsed the policy of the Old People's Home in Zelienople refusing to accept as guests those who are non-ambulatory, chronically ill, or totally or partially incapacitated. After repeated debate the 1961 convention reversed its stand to the extent that non-ambulatory patients might be admitted on a temporary basis as the Board sees fit and in proportion to its ability and capacity to care for such guests adequately.

At the same convention the executive board of the synod was authorized to make application to the Division of Housing for the Elderly, Washington, D. C. for the loans necessary to provide rental housing for the aged. These funds will build fifty apartment units which must be built by a charitable organization approved by the State. This will enable the Home to have rental cottages for persons sixty two years of age or over. The cost will be met over a fifty year period.

From Buildings to People

So far in this historical survey we have sketched the progress made in the physical plant. Of far greater importance, of course, are the persons who have been involved in offering the care to the aged and the people who have been on the receiving end of this service.

Since its opening in 1907 to 1961 four hundred and forty five persons were served. Ninety nine of these were women and three hundred and forty six were men. Two deaconesses and ten pastors served these people through the years. There is no way of measur-

Main Dining Room

Chapel, Old People's Home, Zelienople

ing the fear and loneliness that have been dispelled, the trial and the strengthening of faith that these years represent. Is there any way to measure the hours of devotion given, the physical strain and the mental anguish that many willing ones have experienced? Sister Katherine labored for nineteen years; Mrs. Anna Richter for almost twenty years, Pastor Richter five years, Pastor Warren seven years, Pastor Pfeifer for two years and Pastor Scholl, so far, for six years.

Many responsible and consecrated men have served on the Board of Managers through the years. There have been such men as the Hon. George A. Baldwin, Charles Passavant, Jr., Rev. Edmund Belfour, Rev. C. L. Boecele, Dr. E. B. Burgess, Mr. Joseph Seaman, Bertram H. Kenyon, Esq., Dr. A. W. Steinfurth, Arthur Steinmark, Dr. G. L. Himmelman, Dr. Jacob Flegler, Rev. F. H. Daubenspeck, Rev. Wilbert Wilson, A. M. Baldinger, C. A. Colteryahn, H. Mehrl Keck, Maurice S. Yeiser. At the helm at the present time is Dr. George J. Baisler. These and many others have given valuable hours and prayerful consideration to the direction of the home.

As the later years of life are being lengthened by medical science, the usefulness of the Old People's Home of the Pittsburgh Synod will take on increasing importance.

Thiel College

Status and Location

Thiel College is the College of the Pittsburgh Synod of the United Lutheran Church in America. Co-educational and church centered since its founding, it offers courses of study in the liberal arts and sciences with emphasis on the Christian point of view in its philosophy of education. The college is accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland, and is a member of the Association of American Colleges and of the American Council of Education. It is recognized by the Department of Public Instruction of the State of Ohio, and the Board of Regents of the State of New York. It is included in the approved list of the American Association of University Women and it maintains membership in a number of leading educational associations.

Thiel is located in Greenville, Pennsylvania and lies in the immediate areas of several of the nation's major cities. It is seventy-five miles north of Pittsburgh, seventy-five miles east of Cleveland, thirty miles northeast of Youngstown, and sixty-five miles south of Erie. The campus consists of forty acres and the college currently utilizes twenty buildings in its scholastic program. The faculty and staff currently stand at one hundred and fifty-six, with a full time student enrollment of 935.

How It Started

The college is now in its ninety-seventh year. Thiel had its beginning in the period immediately following the Civil War. In the spring of 1865 Mr. A. Louis Thiel placed in the hands of his

pastor, Rev. G. A. Wenzel, the sum of $4,500 to be used in the interest of the work of the church. Pastor Wenzel, knowing of the many philanthropic interests of Dr. William A. Passavant, directed the gift to him. Mr. Thiel had been a successful butcher in Petroleum Center, Pennsylvania. Some wise investments in oil had brought

Mrs. A. Louis Thiel

A. Louis Thiel

him a surprising increase. Being a pious man Mr. Thiel promised God that he would return to him at least a tenth of what he had made. Dr. Passavant was given full discretion in the use of the money. It appeared to him that this was the gift he had been waiting for during the past twenty years. Here was an opportunity to get the synod's educational program off to a good start. The fitful educational experiments that had gone on in Zelienople, Greensburg, Worthington, and Leechburg could now, at long last, find a permanent home.

The original gift of $4,500 was used to purchase a building in Philipsburg (now Monaca) which had been used as a sanitarium. Two additional gifts from Mr. Thiel in 1866 added another

thousand dollars. Thiel Hall, as the new institution was called, opened its doors in 1866 with Pastor Ewald Friedrich Giese as principal and Rev. William Kopp as his assistant. In 1868, however, Pastor Giese resigned to accept an appointment in New York. His successor was Rev. Henry Eyster Jacobs.

Dr. Passavant had hoped that Thiel Hall would grow and expand in Philipsburg; but there were many in the synod who felt that a more satisfactory site could be found for a permanent location. Dr. Passavant at first opposed the attempt to move the school. Rather prophetically he stated that this move would only be followed by attempts to move the school again. However, a number of communities submitted propositions to the synod for locating the institution with them. Such propositions were received from Economy, Rochester, Sharon, Zelienople, and Greenville. On the sixth of July in 1871 it was decided that the proposition made by Greenville would be accepted and that the college would locate there. Once the decision to move had been made Dr. Passavant gave the project his full support.

Relocation in Greenville

The community of Greenville had promised the sum of $20,000 for the erection of a building to be called Greenville Hall. Land was also donated by D. B. Packard and Samuel Ridgeway. Additional inducement was the fact that two years previously a union school building had been completed, thus vacating a two story frame house on the corner of Shenango Street and Louisa Avenue which had housed the Greenville Academy. This building, containing two rooms, was available to the new college, and the opening exercises were held there on September 1, 1871.

To Greenville to head the relocated institution came Dr. Henry Warren Roth. With him came William F. Ulery and David McKee to assist with the instruction of the youth. It was a comparatively small campus to which they came. There were

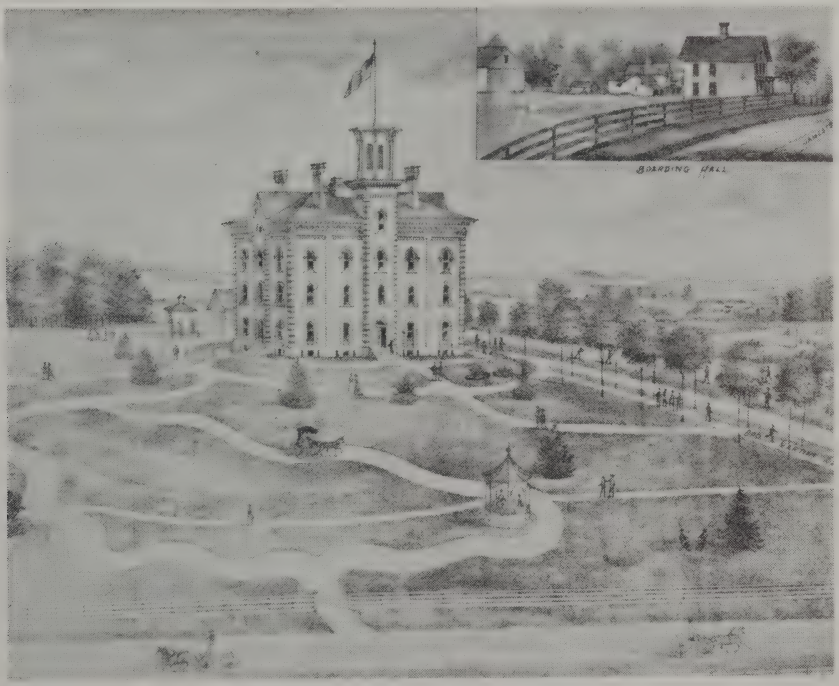
only eight acres of land in the gifts from Packard and Ridgeway. Another fourteen and a half acres were bought by the Board for $3,132. In 1876 the Board purchased the sixty acre farm of Samuel Ridgeway, twenty five acres of which lay west of College Avenue along what is now Ridgeway Avenue. The price of this purchase was $9,500. However, in the years that followed the college sold much of this land for building lots receiving a total of $6,000 from the sale. What was left was a thirty four acre campus that had cost the Board $6,500. The Ridgeway farmhouse that came with the purchase of the land was utilized by the college as a boarding hall, dormitory, and fraternity house until it was razed in the 1950's.

The first building, Greenville Hall, was erected between 1872 and 1874. The cornerstone was laid on August 15, 1872, the occasion being marked by an address by Dr. Passavant. In his address Dr. Passavant stated: "The laying of the cornerstone of Greenville Hall, the first building of Thiel College, is not designed to be an empty ceremony. It is meant to express by an act more striking than by words the fact that this is a Christian College. The cornerstone will be laid in the name of the Father, and of the Son and of the Holy Ghost. By this token its origin, its

Memorial Hall (left) and Greenville Hall, *c.* 1890

character, and its continuance, in the unity of the Christian faith, are set forth in language unmistakable and in terms the import of which is known and read of all men." In the course of his address Dr. Passavant also traced the short eight year history of Thiel College.

Greenville Hall was, in terms of the 1870's, an achievement of modern architecture. Built of brick, three stories in height, fifty-three feet by seventy-six feet and containing thirty-three rooms, it was erected by T. E. Heilman of Greenville for $22,649.79. Of this amount the citizens of Greenville contributed approximately $14,000 and not the $20,000 they had promised. This fact would be called to account in subsequent litigation. The architects for the building were Griese and Weils of Cleveland, Ohio. It is interesting to note that the fire towers constructed on the north and south sides of Greenville Hall in 1960 cost about three times as much as the original building.



Drawing of Greenville Hall, 1877

Brother Martin's Walk

On November 10, 1875 the students and professors of the college planted the trees which grow along Brother Martin's walk. Dr. H. K. Gebhart of the class of 1880, writing in 1931, recalled this historic occasion. He did not remember who had originated the idea but he thought it was Professor Gilbert who was the chief pruner of the trees. At the outset he kept the trees trimmed and pruned to mere sticks and he would brook no remonstrance from anyone. It was his recollection that Dr. T. B. Roth was the chief digger with many assistants. John Bott was chief engineer and Bob Moore was self appointed inspector-in-chief. According to Dr. Gebhart he was the only one who did not have a title on that historic day in 1875.

Eighty five years later to the day the college held another tree planting ceremony. On November 10, 1959 a ceremony was held in front of Langenheim Memorial Library to recall the event of the past and also to plant new trees to be dedicated to the many professors and staff who had served the college through the years. Professor E. G. Heissenbuttel was the speaker on this occasion.

The Early Years under H. W. Roth

In the early years both faculty and student body were small. Dr. Henry Warren Roth, the first president, served from 1870 to 1887, the longest tenure of any Thiel College president. Dr. Roth had been a member of the Board of Trustees of Thiel Hall and was a pastor of the Evangelical Lutheran Church. He had been graduated from Gettysburg College in 1861 and studied theology at Western Theology Seminary. Along with his duties as president of the college, treasurer, professor and fund raiser, Dr. Roth also served as president of the Pittsburgh Synod from 1871 to 1874. After resigning the presidency of Thiel College in 1887 he moved

to Chicago where he helped found the Chicago Seminary and serve as professor of pastoral theology and church historian until 1897. Returning to Western Pennsylvania he accepted office as a director of the Institution of Protestant Deaconesses and of Passavant Hospital in Pittsburgh. He died in 1918.

In his seventeen years of service to Thiel College, Dr. Roth enjoyed the support of a number of devoted colleagues. The first printed catalogue (1876) lists a roster of eight faculty members and an academic department staffed by five. The former group included Dr. Roth, Rev. David McKee, A. M.; Rev. Herman Gilbert, A. M.; Rev. Josiah Titzel, A. M.; Theophilus B. Roth, A. B., Dr. H. W. Roth's younger brother; John B. Bott, A. B.; John E. Whitteker, A. B.; and George W. Critchlow, A. B. Rev. McKee served as principal of the academic department in which T. B. Roth, Bott, Whitteker, and Critchlow were instructors. Rev. Titzel acted both as librarian and as secretary of the faculty and Mr. I. N. Buechle was superintendent of the boarding hall.

T. B. Roth, Bott, Whitteker, and Critchlow were Thiel alumni, and the first two were members of the college's first graduating class. This first class which received diplomas on June 25, 1874 consisted of six men: in addition to T. B. Roth and John Bott, the college's first alumni were Frederick C. E. Lemcke, James M. Mowl, George L. Rankin, and John B. Schaeffer. The six were charter members of the Thiel College Alumni Association, founded June 25, 1874. T. B. Roth was the association's first president. Theophilus Roth was destined to become the fourth president of Thiel College. He assumed this post in 1893 and held it until the temporary closing of the college in 1903. The two presidents between the two Roth brothers were Rev. William A. Beates (1888-1890), and Rev. Frederick A. Muhlenberg (1881-1893).

Memorial Hall

In the mid '80's Thiel undertook a modest program of campus development. June 25, 1885 saw the laying of the cornerstone for a second academic building, Memorial Hall. This structure, a three-story brick building erected at a cost of $7,453, was dedicated with appropriate ceremonies on November 10, 1886. Contained in the building were a chapel, recitation rooms and halls for the literary societies.

Expansion of the college facilities may have been occasioned in part by increased enrollment. In 1888 the usual attendance was over one hundred students. At this time McKee, Titzel, and Gilbert still served on the faculty together with Rev. H. K. Shanor, Rev. William Rehrig, S. H. Miller, and Miss Julia Ackerman.

The location of the college in Greenville had become a point of pride to residents of the area. A history of Mercer County (1888) states that "Thiel College is a great advantage to Mercer County, but more especially to Greenville, as it furnishes her ambitious youth an opportunity of obtaining first-class collegiate course without leaving home. Its most enterprising citizens fully appreciate this blessing and, while proud of its past history, are also sanguine of the future prosperity of this local home of learning."

Early Emphasis on Christian and Classical Points of View

An institution of the Pittsburgh Synod from its founding the college had emphasized a philosophy of education which embraced both Christian and classical points of view. Throughout the remainder of the nineteenth century its presidents, without exception, and many of its faculty, were Lutheran pastors.

A statement of Thiel's purpose, appearing in the first catalogue, reads: "Thiel College has been established for the Christian education of youth. It has two departments, the collegiate and

the academic. The complete course of study embraces three years in the academic and four years in the collegiate department. The course is designed to include all studies essential to a thorough and practical education. The advantages of the Institution are offered alike to students of either sex."

Attendance at a daily morning devotional services, a Bible recitation on the Sabbath afternoon and attendance at divine worship at the Evangelical Lutheran Church of the Holy Trinity were required of all students. Religious instruction was distinctly Lutheran, and students in the academic department were given instruction in Luther's small catechism. This emphasis on Lutheran doctrine had been sanctioned by a statement of agreement signed by the committee of Greenville citizens who negotiated the transfer of the college to the borough.

The Christian character of the college was continually re-emphasized both in the life of the campus and on public occasions. In his speech at the cornerstone laying for Greenville Hall, Dr. Passavant had stated: "It is indeed our purpose to teach the languages, the mathematics, and the natural sciences, but they will be taught in a Christian spirit and from a Christian standpoint. Our great concern as a college will be to give a Christian education. Without this, the college would be a wretched failure. No, more, it would be a guilty fraud, alike upon the living and the dead."

The classical character of the college was apparent not only in the curriculum, in which Latin and Greek were prominent, but also in the extra-curricular life of the student. Many campus activities centered about three literary societies which provided an opportunity for both intellectual and social endeavor. The first of these, The Chrysostomos Society, was organized on September 1, 1870, and the second, The Chrestomathean Society, was founded February 7, 1874, by a group of insurgents from the Chrysostomos ranks. The Clionian Society was organized on May 20, 1881, by

PROGRAMME,

THE ADDRESSES AND ORATORICL CONTEST

OF THE

Junior Class of Thiel College,

LAIRD OPERA HOUSE,

Monday Evening, June 11, 1894,

8 O'CLOCK P. M.

Music, - - - Chrestomathean Band

Prayer.

Decision, - - - - - - Frank S. Beistel
Dreams and Dreamers, - - Elizabeth B. Christy
Freedom, - - - - - - John A. Frishkorn
Character, - - - - - - Susan Alice Leet
"A Man's a Man for a' That," - S. Laird Overmyer

Music.

Vocal Solo, - - - - - Miss Grace Hamblin
Hidden Treasures, - - - - L. O. Pearch
The Restriction of Immigration, - M. Carl Shanor
The Hope of Our Nation, - - - W. D. Stoyer
Originality in Literature, - - - E. A. Trabert
Our Social Problem, - - - John A. Zundel

Music, - - Chrestomathean Band.

Award of the John A. Waters Junior Oration Prize of $20 in gold will be made known Thursday a. m.

Facsimile of Actual Program

six enterprising women students who, barred from the all-male Chrysostomos and Chrestomathean, restored the balance by this independent venture. All three groups met regularly and, after the construction of Memorial Hall, maintained meeting halls and libraries in that building.

The Literary Societies, "The Thielensian" and Music

The Literary Societies enjoyed a wide range of interests. Literary activities of the members included the composition of

essays, critiques and poems, which were read at society meetings and frequently printed in society publications. "The Thielensian," Thiel's current student newspaper, indirectly owes its existence to one of these societies and is a successor to "The Chrestomathean," publication of the Chrestomathean Society. The societies also were active in the fields of music and drama. Beginning in 1874 the Chrestomathean Society sponsored a band. The Chrysostomos Society followed suit by organizing a band in 1886. The Chrysostomos also maintained an orchestra. All the societies presented entertainments, frequently productions of Shakespearean plays.

Musical activity on the campus was not confined to the extracurricular. From its earliest years the college had offered music within its curriculum. The 1876-77 catalogue contains the following statement in regard to the study of music: "Every student has excellent opportunity for the acquisition of this refining and pleasing art. There are regular hours assigned for the study and practice of vocal music in both departments. The Institution is provided with Piano, Organ, etc., for those who would prosecute instrumental music."

In the period between 1884 and 1886 the music department was detached from the curriculum proper and was established as a conservatory in its own right. This conservatory was to continue as a distinct unit until the mid 1930's when the depression caused its termination.

The Attempt to Move the College to Greensburg

The burning of Memorial Hall on May 20, 1902, started an attempt on the part of some people to move the college from Greenville. Passavant's prophecy of more than a century earlier was coming true. With the burning of Memorial Hall the synod raised the question that had been recurring during the years. "The Thielensian" for September 1903 put the matter in this way: "The facts of the case are briefly these: Thiel College in the opinion of the

members of the Board of Trustees and the members of the Pittsburgh Synod has never been a success in Greenville. It has never reached the hearts of the members as it should. No great enthusiasm was ever awakened for it. During all the years of its existence, with the possible exception of a few years, it has steadily retrograded both in the attendance of students and in finances. The question of removal has been agitated in the Church for years. The fact is that Greenville was never regarded by many of the members of the Pittsburgh Synod as the proper place for the college. It was only the force of peculiar circumstances that led to its selection in the first place. The burning of Greenville (sic)* in 1901 (sic) brought the question of removal prominently before the Synod. To rebuild at Greenville or move the college to another and more favorable place was now the proposition to be settled. The failure of the college in Greenville together with the apparent lack of interest in it on the part of the citizens of Greenville — for no offer of help in the rebuilding of Greenville Hall (sic) was made by the citizens of Greenville — virtually decided the question in favor of removal."

"The suggested site for relocation was Greensburg, which was considered to be the center of Lutheranism in western Pennsylvania. Greensburg had signaled her willingness to welcome the college by offering the sum of $100,000 in cash and fifteen acres of land on the outskirts of the city. There were additional inducements including a possible merger with Greensburg Seminary, guaranteeing that from the beginning Thiel would have at least four hundred students. The citizens of Greensburg and the surrounding area subscribed the promised sum and submitted the proposal to the Thiel Board of Trustees who presented it to the synod at its meeting in Johnstown in 1903." This money, incidentally, is still under control of a committee in Greensburg. Attempts have been made

* Memorial Hall is here inaccurately referred to as Greenville Hall and the date of the burning erroneouusly given as 1901.

to have it removed to the treasury of the college, but all these attempts have failed. Some of the income has been used for scholarships at Thiel, but the bulk of the money is intact.

"The burning of Memorial Hall had brought the matter to a point of decision, since it obviously would be impractical to rebuild or to develop further the Greenville campus if the college were to be removed. Consequently the Synod determined upon action and resolved that we approve the conditions of removal from Greenville to Greensburg, as stated in the report of the Board of Trustees of the college which report has been approved by Synod."

The September 1903 "Thielensian" continues: "The Board of Trustees, acting on the resolution of the Synod purchased a plot of ground in East Greensburg for a college site. In the meantime the buildings of the Greensburg Seminary were put into proper condition for the carrying on of the college work until the new college buildings could be built. The Greensburg Seminary also offered the buildings and grounds of the Seminary with all its assets and liabilities to the college. The college through its Board of Trustees accepted the gift, but the transfer has not yet been made."

Heretofore Greenville's reaction to the possible removal of the college had been to scoff. "The Greenville Evening Record" for Monday, May 26, 1902, had headlined a story on reports of removal: "Another Greensburg Pipe-Dream." Faced with synod action, however, Greenville began to take a more serious view of the matter.

The people of Greenville and those who favored keeping the college on its location contended that the institution could not be moved under its charter. Those in favor of removal contended that they had the right to move. They also pointed out that the people of Greenville had not kept their pledge to raise $20,000 for the college. They had, in fact, been $6,000 short. Nor did Greenville in this emergency attempt to raise money. Rather they appealed to

the strong arm of the law. "They filed a bill in equity and followed it with two temporary injunctions. The hearing was held in Mercer before Judge Miller on September 14, 15, and 16."

The two injunctions mentioned were intended, first, to prevent the removal of personal property from the Greenville campus and secondly, to prevent the opening of the college at Greensburg. The latter injunction was brought to Greensburg by a graduate of the college who read it to the Board at nine in the morning September 10, 1903, when the college was to be opened at ten. The result was that the Board of the Greensburg Seminary agreed to carry on classes for the college, although the college as a corporate unit had been suspended by law. The result was, of course, the aforementioned suit at Mercer in September of that year.

"The Thielensian" for April 1904 continues the account of this legal action. "The evening after the close of the trial the President of the Board was asked to go to Greenville to see whether matters could not be adjusted. The Greenville papers came out with the statement that the judge would in all probability decide in favor of the Board. It was agreed on both sides that the judge would be asked to withhold his decision until either an agreement be reached or both sides were convinced that agreement was impossible. The Board was asked to give the citizens of Greenville all the buildings and all the grounds, pay all debts and receive a strip of ground running from Jamestown road along Packard Avenue and over to where Greenville Hall stands. The Board agreed that they would accept if a row of lots were added along the Jamestown road including the boarding hall, leaving to the citizens, Greenville Hall, Daily Hall and all the balance of the ground. In the midst of these negotiations Judge Miller decided against the Board, continuing the injunction to final hearing."

Appeal to State Supreme Court

The case was then appealed to the Supreme Court which declined the case pending a final hearing in the lower court. On January 11, 1904, the final hearing opened in Mercer and continued for four days, resulting in the judicial opinion that, by terms of its charter, the college was committed to remain in Greenville. The determining factor was a statement in the charter that the college was to have its permanent location in Greenville.

Holding that the word permanent is not identical in meaning with the word perpetual and that unforeseen circumstances had arisen necessitating a change, The Board of Trustees and the Pittsburg Synod referred the case to the Supreme Court of Pennsylvania on April 14. The Supreme Court, in session in Philadelphia, handed down its decision on May 21, 1904, affirming the findings of the lower court.

Alumni Act against Removal

At a meeting of the Board of Trustees, held in Pittsburgh June 27 it was decided to proceed to obtain an amendment to the Thiel charter permitting its removal to a new location. Meanwhile sentiment was rising in several quarters for the retention of the college in Greenville. One of these areas was, of course, Greenville itself. Another was within the ranks of the Thiel Alumni Association.

The Alumni Association, meeting on June 15, adopted the following resolution: "Whereas, the trustees of Thiel College, in flagrant violation of the duties of their office and in defiance of the decisions of the courts of this state, have suspended the operation of the college for one whole collegiate year, and Whereas, it is rumored that the board of trustees do not propose to open the college the coming collegiate year, Therefore, be it resolved, that we denounce the actions of the board of trustees above referred to, and call upon them to at once proceed to perform the duties for which

they were elected."

On June 20, 1905, the Alumni Association restated it resolution in a seven page pamphlet directed to members of the Pittsburgh Synod. Following a detailed rebuttal of the argument for removal, the pamphlet concluded: "The Alumni Association by a practically unanimous vote asks you to stop litigation and to proceed to the carrying out of the sacred trust placed in your hands by the reopening of Thiel College in Greenville this coming fall. The honor and good name of the college, as well as of the Pittsburgh Synod, is at stake, and we leave it in your hands confident that you will decide for the right unless you are again misled by those who would reign if they cannot rule."

The Reopening in 1907

Although Thiel College suspended operations in Greenville, June 1903, the Board of Trustees continued to meet. At the 1906 convention of synod their decision to re-open Thiel in Greenville, September 1907, received unanimous approval. In his 1908 report, the president of synod, W. J. Miller, earlier a leader of the Greensburg proponents, stated concerning Thiel: "The college is in Greenville to stay. No matter what some of us may think about it, there will be no more efforts to remove it. The duty which rest upon all the members is to support it in every possible way."

The responsibilities for raising funds, renovating the buildings, recruiting a study body and assembling a faculty were assigned to a young instructor at Geneva College, O. F. H. Bert, who was called as dean and professor of mathematics. Largely as a result of his efforts Thiel opened with forty-six students in the collegiate department and five faculty members in the fall of 1907. The number of students had risen to eighty-three when Dean Bert turned over his administrative duties to the newly called president, C. T. Benze, in the autumn of 1909.

In the end, the champions of removal capitulated and in 1907

the college reopened in Greenville. During the period when the college had been closed, it had, in the legal sense been suspended as an institution of higher learning. True, "The Thielensian" had been published and classes had been held in Greensburg, but these classes would not be recognized legally as functions of the college. When Thiel reopened in Greenville, therefore, it was less a matter of taking up the threads than of reweaving the entire fabric of the institution. Because of the temper of the time the pattern of the new fabric was less classical and more functional in the twentieth century meaning of the word. The classics were still taught, but they were less predominent in the curriculum than before. Whereas the nineteenth century curriculum had been based on Latin, Greek, German, mathematics, Hebrew, French, English and Bible study, the curriculum of the reopened college incorporated new areas of study. Additions included courses in the sciences and social studies. The Thiel Academy, which previously had served as a preparatory medium, was separated from the college in 1914 and, largely because of the development of the public high school, was abandoned two years later. By 1923 Thiel had developed a program of major subjects leading to the A. B. and B. S. degrees with one hundred and twenty four hours required for graduation.

Lessening of Denominational Emphasis

In addition to changes in the college's academic philosophy there appeared a modification in its view of its functions as a church-related institution. Whereas the emphasis previously had been distinctly Lutheran, it now became less strictly directed in the denominational sense. The 1913-14 catalogue stated that "although based on the mother church of the Reformation and true to her undying confession . . . (Thiel) is large-hearted enough without sacrificing any principle to receive into her fostering care those of other religious faiths, confident that the instruction she offers in the Divine Word, and training she gives in Christian life will develope the best in the life of the student."

The catalogue for 1920-21 is more liberal still: "It is recognized that a distinctive denominational instruction in the classroom would be inconsistent with the fact that the college invites those of other faiths to join its student body with no thought of luring them from their church. Religious training at Thiel is on broad lines — a study of the Divine Word and Christian principles draw therefrom in the fullest confidence that these will develop the best in the life of the student."

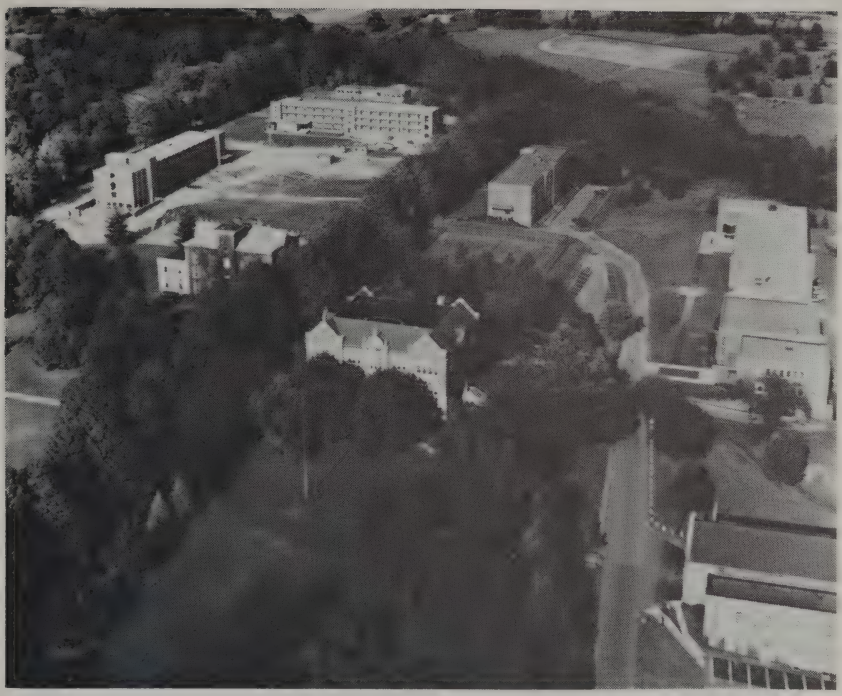
Dr. T. B. Roth resigned the presidency in 1903, when the school was closed because of litigation. The post of president was not filled until 1909 when Rev. C. Theodore Benze was elected to serve until 1913. He was succeeded by Dr. Franklin D. Sawvel (1914-1916); Dr. Henry W. Elson (1916-1921); Dr. Enos Clyde Xander (1926-1933); Dr. Earl Rudisill (1934-1940); Dr. William F. Zimmerman (1942-1951); and Dr. Fredric B. Irvin (1952-1960).

The Amelia Earhart Campaign and the Depression

The decade of the '30's was particularly difficult for the college. The financial pinch felt throughout the land was particularly hard on the college. The synod, because of curtailed income,

Aviatrix Amelia Earhart

Mrs. Eleanor Roosevelt



Air View of Thiel Campus

could not meet even the small amount allocated for the college. Students could not pay the small tuition charges. Faculty and staff were reduced to a minimum and salaries were cut as much as forty per cent.

An attempt was made in the mid '30's, during the administration of Dr. Earl Rudisill, to raise $500,000 for the construction of a dormitory and for increased endowment. The campaign was called The Amelia Earhart Campaign in honor of the famous aviatrix whose father had graduated from Thiel in 1886 and who had herself received an honorary degree from Thiel during the administration of Dr. E. Clyde Xander. A fund raising company was engaged to publicize the campaign and some notable people were associated with the attempt to raise money. Mrs. Franklin D. Roosevelt consented to be honorary chairman and she arranged a luncheon at the White House to which many notables were invited. Offices were set up in Pittsburgh and great energy was exerted in

behalf of the campaign. Anne Morrow Lindbergh sent a check for one hundred dollars in behalf of Amelia Earhart. But the depression was too much. Despite all the efforts exerted the campaign was a failure. Not half the amount sought was pledged and of the pledged amount not much was paid. What money had been paid into the fund had to be used for running expenses to keep the college going. By the end of the decade the college, because of financial difficulties, had lost its accreditation with the Middle States Association. A few years later, however, under the leadership of Dr. William F. Zimmerman, the college was again accredited.

Building Progress

In 1913 a new administration building was completed which in recent years has been named Roth Hall in honor of H. W. and T. B. Roth who served the college as presidents. In 1922 a gymnasium was built which was later named in honor of Mr. Charles D. (Tod) Rissell who was an alumnus and supporter of Thiel athletics through the years. The next building to be constructed was Livingston Hall, a dormitory for girls with a large dining hall. Construction on this project was interrupted by World War II. The shell of the building was put up by 1941 but materials for completing the project were not available, so completion did not materialize until 1945. Building progress was slow, the college averaging one new building about every twelve years.

In 1948 Misses Flora and Gertrude Langenheim presented the college with an annuity gift of $200,000 with which to build a library that would be a memorial to their parents. A library was constructed for about twice the amount of the annuity and it was ready for use in the fall of 1952.

In 1949 the Christian Higher Eduation Year Appeal was launched throughout the United Lutheran Church. Six million dollars was sought by the Lutheran Church to be used for buildings in the fourteen colleges and nine seminaries supported by the

Livingston Hall
Student Kitchen on One Floor Livingston Hall

church. The goal of the Pittsburgh Synod in this Appeal was $450,000. Of this amount Thiel was to get $375,000, Philadelphia and Gettysburg Seminaries were to get $15,000 each, while the remaining $45,000 was to go into the Special Aid Fund. Rev. George C. Reese of the college faculty was the director of the Appeal during its first year; Rev. Elmer Ortner was later appointed to this post. Quotas were set for each congregation and they were asked to place the quota in their budgets for 1950 and 1951. While the drive did not achieve a hundred per cent of its goal, it provided the college with the $375,000 which was used to construct Harter Hall, a dormitory for men named in honor of Nathan Harter who for forty one years was professor of mathematics at the college. This building was completed in 1953.

Harter Hall Entrance

Using a $50,000 bequest from Mr. Frank Gibson of Greenville the college constructed in 1956 a dormitory off campus on Ridgeway Avenue which was dedicated to the labors of Miss Ella Grace Hunton who for many years had taught Latin and Greek at Thiel and for many years served as Dean of Women. This was a one story, U-shaped frame dormitory that would accommodate about fifty.

Hodge Hall, a dormitory for women, was constructed in 1958 along with a new maintenance building. The following year saw the completion of a new science building called The Rhodehouse Memorial Science Building. Mr. Harry D. Rhodehouse gave the college an annuity gift of $150,000. Also in 1959 an addition to Hodge Hall was completed. In 1960 the Sawhill Dormitory for women was completed. The two dormitories, Sawhill and Hodge, were built with money borrowed at a low rate of interest from the United States Government. The two buildings represent an investment of about a million and a half dollars.

In 1962 Thiel developed its west campus by constructing five housing units, four of which will be used as fraternity houses and

West Campus
Fraternity Houses

one for general housing. These buildings, located west of Hunton Hall, were constructed with a forty year government loan at a cost of $500,000. Delta Sigma Phi, Alpha Chi Rho, Sigma Phi Epsilon, and Lamba Chi Alpha will occupy the four fraternity units.

Thiel is presently undertaking an extensive development program which is to be completed in 1977 and which will provide the college with additional academic buildings, a student center, a chapel, an auditorium and additional housing units.

Current Curricular Emphasis

The current curricular emphasis of the college is toward high standards of scholarship, with programs of study offered in the humanities, the sciences and social studies. Majors are offered in

sixteen fields with the addition of further major fields of concentration projected for the future.

Unlike a number of small colleges which were founded by Christian denominations but which have since discontinued direct

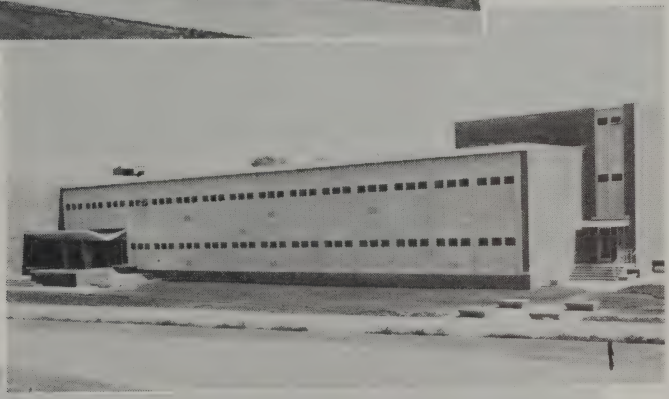
Harter Hall Brotherhood Chapel

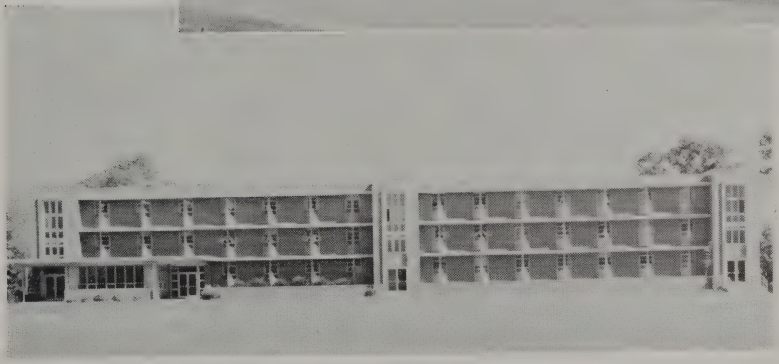
denominational relationships, Thiel has maintained its affiliation with the Pittsburgh Synod from which annually it receives support in excess of $100,000.

In its current catalogue the purpose of the college is stated in these words: "The purpose of the college is to afford all students a liberal education in accordance with Christian faith. Such a general aim involves development of a constructive point of view, acquisition of a fund of valid knowledge, appreciation of the best, and advancement in character. It looks toward production of a leadership which exercises itself in the ministry, medicine, law, engineering, teaching, business, science and other fields which call for special skills and broad culture."

Until recently the college offered a number of degrees in different fields. Among these degrees were bachelor of science in econo-

mics and bachelor of science in education, either of which could be earned without courses in mathematics and language. The trend is now toward a single degree, the A. B. To qualify for the A. B. students must complete courses in broad areas of the liberal arts. Thus, a student majoring in science must complete certain required courses in language and literature and a student majoring in one of the humanities must complete courses in the field of science. The





Sawhill Hall, Girls' Dormitory
Rhodehouse Science Hall
Hodge Hall, Girls' Dormitory

intention of such a program is to produce a graduate whose interest and knowledge are not limited to a single narrow field.

Fraternities and Sororities

Thiel has in recent years been sympathetic to social fraternities and sororities. At the present time there are four national fraternities: Delta Sigma Phi, Lamba Chi Alpha, Alpha Chi Rho, and Delta Sigma Epsilon; there are three national sororities: Chi

Langenheim Library

Omega, Alpha Xi Delta, and Sigma Kappa. In addition to these social fraternities there are national fraternities which are honorary societies: Alpha Psi Omega, honorary dramatic; Beta Beta Beta, honorary biological; Delta Phi Alpha, honorary German; Phi Alpha Theta, honorary history; Pi Delta Epsilon, honorary journalism; Phi Mu Chi, local honorary science, and Phi Sigma Tau, honorary philosophy.

Currently the college has sixty five active teachers on its staff for a student body in excess of nine hundred. Three hundred and twenty semester courses are listed in the current catalogue including music, art, Russian, and elementary education.

In accordance with the college's Christian purpose no qualified student is denied admission because of race, color or creed. Students

are admitted when they present evidence that they possess the interest and intellectual capacity to benefit from the education program.

From 1960 to 1962 the college was engaged in a thorough study of the curriculum. A special committee consisting of Professors Roy H. Johnson, Henry M. McLaughlin, and George C. Reese visited many institutions and studied their curricula. They brought many recommendations to the faculty. As a result of this study some changes were made in the graduation requirements and in the course offerings. No major recommendations offered by the committee were accepted by the faculty.

In 1961 Chauncey G. Bly, M. D., was called to be the thirteenth president of Thiel College. Prior to coming to Thiel he had been a pathologist for fifteen years. He began his duties in February of 1951 and he was formally inaugurated with great ceremony in September of that year. Many noted speakers delivered lectures on the two day program. Among the speakers were Dr. Brand Blanchard, Dr. Margaret Meade, Dr. Edmund Steimle, and Dr. M. H. Trytten. Colleges and universities from all parts of the east were represented in the inaugural procession. A special tent that could accommodate 3,000 was set up in front of Hodge Hall.

CHAPTER XIV

Institutions And Agencies

Historically and functionally related to the Pittsburgh Synod though independently chartered.

Christ's Mission to the Jews

John Legum and the Founding

Christ's Mission to the Jews, Inc., was founded in 1906 by Rev. John Legum who was born February 23, 1861 in Hasenput, Latvia of devout Jewish parents. At an early age he left for Germany where he continued his education in the University of Koenigsberg and later attended a Reformed Rabbinical Seminary. In Berlin Legum made contact with Dr. Paulus Cassell, a Jewish Christian pastor who strongly influenced him for Christ. His search for spiritual truth and life was rewarded. In due time Legum was baptized in a German Lutheran Church in Paris. He left for the Chicago Lutheran Seminary where he graduated in 1905. It was then that he came to Pittsburgh to start mission work among the Jewish people.

A mission to the Jews was authorized by the Pittsburgh Synod at the convention in 1906; Pastor Legum was commissioned as the first missionary. An annual appropriation of three hundred dollars was contracted for several years. Pastor Legum rented a store room in the poorest section of Pittsburgh and there he brought together Jewish men to whom he taught the Way of Life in Christ Jesus. One of his converts, the Late Rev. Paul I. Morentz, wrote thus of Legum's work: "I have seen many beautiful churches since, many awesome and inspiring cathedrals; but never have I experienced quite the sensation I did on entering that room . . . It was in that room I found Christ." Morentz continues: "John Legum was poorly supported, but in his poverty he glorified the Gospel. During his seventeen years in Pittsburgh he was forced to change his mission quarters no less than twelve times. What would have completely disheartened others he changed into glorious opportunities.

He was 'Christ's Mission to the Jews,' and Jews of all classes learned to love Christ because they loved John Legum, His servant."

On July 22, 1923 John Legum suddenly passed to his reward; three days later his body was laid to rest in Mt. Calvary Cemetery, McKees Rocks, Pennsylvania.

Mission Suspended

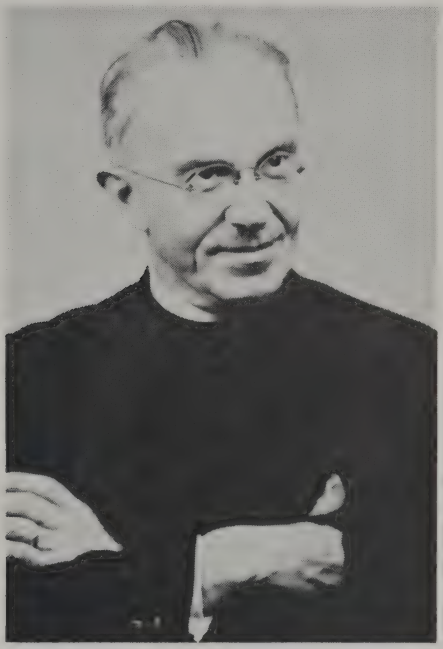
Following the passing of Rev. John Legum, Mr. Gustav Adolph von Oertzen, a German, took charge of the mission temporarily. Shortly afterward the Rev. Samuel P. Lapidos headed the mission for a period of two years. The mission was then placed in charge of Pastor Yount, pastor of St. John's, Forbes Street, who was given the assistance of a Jewish convert, Mr. Peter Bloch. This was continued from June 1926 until some time in 1927, when the mission was suspended.

The Coming of Dan B. Bravin

On May 15, 1929 the Rev. Dan B. Bravin, formerly with the Salem Hebrew Lutheran Mission in Baltimore, Maryland, was called by the Synodical Board of American Missions to take charge of the mission work. An apartment was rented at 6554½ Darlington Road, Squirrel Hill to serve both as living quarters for the missionary and as an office for the mission. A sub-committee of the Synodical Board of American Missions constituted the first committee of this revived work. The personnel of this board consisted of Dr. John J. Myers, Superintendent of the Synodical Board of American Missions, Dr. Grover E. Swoyer, Messrs. Charles W. Fuhr and Horace W. Bikle.

A stranger in the city Pastor Bravin's first method of approach to the Jewish people was house to house visitation in largely populated Jewish districts. Printing of literature for Jewish and Christian readers followed quickly. "The Dawn," a bi-monthly publication for the presentation of Christian truths to Jewish people, began

with the issue of November-December 1929. This has continued ever since and is now published in two editions — Jewish and Lutheran, both in English.



The Reverend Dan B. Bravin, D. D.

On February 3, 1930 Miss Miriam Harris joined the mission staff. Her salary was the responsibility of the Pittsburgh Synod Women's Missionary Society. Miss Harris resigned September 20, 1931. She was replaced by Miss Ruth E. Christenson.

Hays Street Property Purchased

On February 12, 1931 a contract was consumated for the purchase of a duplex house at 5809 Hays Street, East Liberty. The first floor was converted into a chapel, classrooms and offices. The building was dedicated April 17 to the service of God among the Jewish people and in memory of the late Rev. John Legum. Rev. Paul I. Morentz preached the sermon.

The Mission was never organized into a congregation. It is an adjunct of the Lutheran Church for the propagation of the Gospel among the Jewish people. In 1933 the Board was re-organized with nine members with Dr. George W. Englar as its president. A constitution was drawn up and approved by synod. On Thursday, May 10, (Ascension Day) the first annual meeting of the Mission was held.

A medical department was started at the Mission in 1936 with Dr. Rita K. Bravin, wife of the missionary, as medical officer. This enterprise was discontinued, however, after a two year trial owing to a lack of space and of medical equipment.

On September 1, 1937 Miss Almira Nelson started her many years of service with the mission.

In May 1948 the Mission came under the auspices of the National Lutheran Council's Department of the Christian Approach to the Jewish People. The Mission officially became the headquarters of an area comprising the Pittsburgh Synod, states of

Dedication of New Chapel at Christ's Mission

Ohio and West Virginia and the Allegheny Conference of the Central Pennsylvania Synod.

The Move to Negley Avenue

On September 14, 1949 the Mission purchased a larger property at 1132 North Negley Avenue, and on November 21 of the same year moved to its premises. The building was dedicated December 11, when Dr. R. D. Lechleitner of the American Lutheran Church preached the sermon. The Mission was incorporated under the State of Pennsylvania in 1949.

At the annual meeting on May 16, 1954, held at St. John's Lutheran Church, 40th Street, Pittsburgh Dr. Bravin's twenty-fifth anniversary was suitably recognized by representatives of the Board, the Synod, and the National Lutheran Council.

Dr. Bravin was born in Latvia. He became a Christian in England and received his education there. He was graduated from the Chicago Lutheran Seminary and received the honorary D. D. degree from Thiel College. He retired from his labors in the Pittsburgh mission field in 1960.

The
Lutheran Home for the Aged, Erie, Pa.

The Lutheran Home for the Aged in Erie, Pennsylvania was the dream of one man, Dr. Gustave A. Benze who for more than a half century (1891-1943) was pastor of St. John's Lutheran Church of Erie. Dr. Benze had for many years seen the necessity for a home for aged people in the city of Erie. His pastoral contacts brought him daily face to face with the problem of aging people. In the fifteenth year of his pastorate at St. John's, 1906, the Home began its mission of mercy. A committee from St. John's church found a suitable location in the property of a former Old

Guests and Staff on Porch, Old People's Home

Ladies Home which was being used then as a private residence. It was acquired in the name of The Lutheran Home for the Aged at a cost of $2,500 and moved to its present location. An addition was added and the home formally opened to commemorate the fifteenth anniversary of Dr. Benze's pastorate, June 3, 1906.

Purpose and Control

From the beginning the purpose of the institution was to provide a home for aged men and women in the spirit of Christian mercy. There was to be no restriction as to creed or class. Many denominations have been represented in the membership of the home. The beginnings were indeed humble. Three residents and a housekeeper moved into the Home in 1906. But it grew so rapidly that, by 1908, the need for additional space became so great that a second addition had to be added. This made accommodations for about sixty residents.

Ward in Old People's Home

The government and control of the Home are vested in a Board of Managers composed of clergymen and laymen of Lutheran congregations in the city of Erie and in Erie county. From its beginning in 1906 until 1943 Dr. Benze was the president of this Board. After his death in that year he was succeeded by Dr. Sheldon S. Schweikert, pastor of St. Matthew's Lutheran Church, Erie.

A Women's Auxiliary and a Junior Auxiliary take care of the special needs of the Home and provide entertainment and outings for the residents.

Since 1909 the internal management of the institution has been in charge of deaconesses from the Mary I. Drexel Motherhouse in Philadelphia. Sister Frieda Broecker was the first deaconess. She served for twenty five years and was succeeded by Sister Elizabeth Heun who served for five years. In 1942 Sister Sara Sassaman, the present matron, took over this position. She has

Benze Memorial Chapel

been remarkably successful in making the Home a place of which Erie and the Lutheran churches can be justly proud.

Phenomenal Growth

The size and facilities of this Home on 2201 Sassafras Street in Erie have grown through the years. In 1926 the first unit of the modern structure was erected at a cost of $215,000; the second unit, the East Wing, was added in 1948 at a cost of $226,000; on June 15, 1956 the completed structure was dedicated. This money was raised through a city wide campaign.

A memorial chapel in memory of Dr. Benze, founder of the Home, an enlarged infirmary, a dining room and recreation room with additional rooms for residents are part of the completed structure. The appraised value of the property in 1956 was $665,531.

Dining Hall

Admission to the Home requires that the applicant be at least seventy years of age and turn over to the Home all assets including social security and pensions. The Board of Managers allows each resident $8.00 per month for pocket money; but all needs such as clothing, glasses, dental and medical care, nursing and burial charges are taken care of by the Home. The Home also accepts residents who only receive Old Age Assistance. As an agency of the Community Chest of Erie County any operating deficits are made up by that organization. The 1955 budget was $79,288. Costs, however, have been advancing every year.

In 1956 there were seventy five residents. Five denominations were represented in the group and forty two of them were Lutherans. Sister Sara Sassaman had a staff of three under her together with seven nurses and twelve workers. In the course of its history the home has taken care of more than 1700 residents.

Each Sunday the residents may worship in the Benze Memorial Chapel within the home. Some can attend in wheel chairs.

Services are provided by the ministers of the Erie Lutheran churches.

The Lutheran Home for the Aged in Erie is only historically and functionally related to the Pittsburgh Synod. It is independently chartered. With its latest additions it is one of the most modern Homes for the aged in the country and can accommodate over a hundred men and women.

Evangelical Lutheran Mission and Church Extension Society of Erie and Vicinity

Similarity to Pittsburgh Society

There are obvious similarities in the constitutions of the Erie Church Extension Society and that of Pittsburgh which was formed about a decade before the Erie organization came into existence. The fact, too, that Horace Bikle, who was so active in the Pittsburgh society, was a member of the Erie organization suggests a tie up. The Lutheran Mission and Church Extension Society of Erie and the Vicinity owes its existence to the Erie Conference of the Pittsburgh Synod. It was in response to action taken by that body at a previous convention that a preliminary meeting of those interested in the organization of a church extension society was held on October 10, 1904 in the lecture room of Luther Memorial Church in Erie. At this meeting the whole matter was considered and the first steps looking toward the organization of such a body were taken. Temporary officers were elected.

A second meeting was held in St. John's Church, Erie on October 31 of the same year. At this meeting a constitution was adopted. On January 23, 1905 the first annual meeting was held and permanent officers were elected. Rev. I. O. Baker was the first president; Rev. C. Theodore Benze, vice-president; Mr. G. A. Reinhardt, secretary; and Mr. Adam Leib, treasurer.

Application was made to the court of Erie county for a charter, and the petition was granted by a decree issued March 16, 1905. The corporate title is "The Lutheran Mission and Church Extension Society of Erie and Vicinity." The constitution states

that the object of the organization will be "to aid in the establishment of new Lutheran Sunday Schools and congregations in Erie and Vicinity and to assist in the extinguishment of debts resting upon Mission church buildings already established." The relation with the Pittsburgh society is further demonstrated in that it is provided also that the work of this body shall be in harmony with and supplementary to the home mission work of the Pittsburgh Synod. The words of the two church extension societies are almost identical.

Broad Field of Work

The word "vicinity" was to be interpreted in the broadest possible sense. It is, in fact, limited only by the boundaries of the Erie Conference. The society is a servant of the conference by whose authority it came into being. It has, therefore, stood ready to extend the work of the church anywhere within the territory insofar as the provision of the constitution will permit.

Like the Pittsburgh society the Erie organization loans money to needy churches and missions without interest. The money is paid back to the society and reloaned to other congregations. Most of the income has been from memberships. The annual single membership is one dollar; sustaining annual membership is three dollars; organization (group) membership is five dollars; and individual life membership is twenty five dollars. During the first ten years of its existence receipts for $4,807.24 were reported.

Early Projects

The first project was not undertaken until a number of years after the founding in 1904. One of the reasons was that money was slow in coming. In 1911 two lots were purchased in Lawrence Park and a Sunday school was started in 1912. A year later the society erected Christ's Church in Lawrence Park at a cost of $5,500. This property was subsequently taken over by the congregation of Christ Church. Today it is a congregation of more than three

hundred communing members. Since 1949 this first mission of the Church Extension Society, encouraged by its pastor, Dr. J. F. Bermon, has been instrumental in organizing no less than three of the newer Erie missions; namely, Faith, Fairfield; Hope, Harborcreek; and Redeemer, Brookside.

In addition to the aid given to Christ Church, Lawrence Park, moral and financial aid has been given to twelve other congregations in Erie county: Messiah, Wesleyville; Grace, East 10th Street; Mt. Calvary, West 32nd Street; Immanuel, Lakewood; St. Paul's, Millcreek; Holy Trinity (Italian Mission); Grace, Conneaut, Ohio; Faith, Fairfield; Hope, Harborcreek; Good Shepherd, East 38th Street; and Redeemer, Brookside.

It is interesting to note that membership in this society went outside the Erie Conference. Mr. Horace W. Bikle, who did such excellent work in the Pittsburgh Society, had a membership in this organization. In addition to Mr. Bikle of First Church, Pittsburgh were many other Bikles from the same church: Mrs. Horace W., Mr. H. W., Jr., Miss Ruth W., Miss Margaret W., and Master Philip W. Upon the tenth anniversary in 1914 memberships represented churches from Corry, Meadville, Greenville, North East and the Mercer County Parish.

It has not been easy through the years to raise money for this society. Various methods have been tried. Brochures have been laid out and mailed to large numbers of people, but usually the expense involved was greater than the income. Never have the funds needed been available; yet with what it has had the society has done a great work. Year by year it is working more closely with the missionary superintendent of the Pittsburgh Synod.

The Lutheran Service Society of Western Pennsylvania

In the spring of 1905, when the various conferences of the Pittsburgh Synod of the General Council met, the subject of Inner Missions came in for special discussion. At the annual convention of the synod a resolution was passed "that Inner Mission work in Pittsburgh be commended to the various conferences for action."

As a result of such discussion and action a committee was appointed and a public meeting was held in First Lutheran Church, Grant Street, Pittsburgh on April 18, 1907. All Lutherans of the greater Pittsburgh area were invited, and a constitution for the newly formed Lutheran Inner Mission Society of Pittsburgh was adopted. Fifteen members were elected to the board and Mr. William H. McNair, Esq. was elected president. One hundred and fifty six charter members were enrolled representing Lutherans affiliated with the United, the American, the Missouri, and the Augustana Lutheran churches. In these early years particular emphasis was placed on the need for Christian concern and action in behalf of neglected children, delinquent youth, unchurched Lutherans and persons in institutions.

A. J. D. Haupt Called

The first superintendent called was Rev. A. J. D. Haupt. A residence was rented in the East End of Pittsburgh and was equipped as a hospice for young men (students and working men). It also served as a residence for the superintendent and his family.

The Varied Activities of the Service Society

After three years of labor in hospice, hospitals, and prisons Pastor Haupt resigned. After his resignation in 1910 the hospice was closed. A Women's Guild had been organized in 1908 to give assistance in clerical work, promotion and fund raising for the institution. Memberships to Inner Mission were solicited from all synods, since the newly formed society would be an all-Lutheran service.

After the resignation of Pastor Haupt, the Rev. John Mueller was called to serve as city missionary. Pastor Mueller served only one year. There followed three lean years in which the work lagged. However, in 1914, the Board of Directors reestablished the plan of a superintendent and were fortunate to secure as the new executive Rev. Ambrose Hering who had had considerable experience in Inner Mission work in Philadelphia. During the first year of Pastor Hering's incumbency the first issue of the "Inner Mission Worker" was published. An intensified program of education through the mails was used to acquaint the people of the area with the needs and activities of Inner Mission. Material aid was extended to families in the form of food and clothing, particularly at Christmas time. The Society's "Inner Mission Worker" was renamed "Heartbeat" in 1958.

Society Incorporated

The Society was incorporated in 1915 under the laws of the Commonwealth of Pennsylvania. Pastor Hering embraced every opportunity to interpret the services and needs of the Society to local congregations and their auxiliaries. In 1917 property was purchased on the North Side of Pittsburgh and a Women's Hospice was opened, later known as Cotta Hall. This service to young women students and those employed away from home continued under the direction of the society until 1944 when the Board felt that a need for this service no longer existed. In 1919 a camping program was inaugurated using free territory offered by Mr.

William Passavant of Zelienople. Here hundreds of underprivileged children from the city's congested areas were provided wholesome outdoor recreation and care under Christian supervision. Daily Vacation Bible Schools were conducted in various parts of the city under direction of the Society's staff and supervision was provided for Lutheran training schools for Sunday school and church workers.

Intensified Program

In 1920 the Board called a second pastor to the staff, Rev. Frank H. Richter who served as full-time Institutional pastor. About this time a regularly scheduled program of bi-weekly visitation was set up for the city and county almshouses at Mayview and Woodville. The family welfare program was further strengthened in 1921 by the addition of a worker to the staff to head a program covering family counselling, court work, service to delinquent youth and their families, neglected children, and unwed mothers. At the same time the Society started a Big Brother program for protestant boys at the county training school at Thorn Hill where lay preachers were scheduled for every Sunday. The gospel message was taken to the people by means of open air services conducted by the staff and volunteers each Saturday evening during the summers on Pittsburgh's North and South Sides.

Men's Hospice Opened

In 1922 the Society purchased a second property for use as a student house where approximately thirty eight male students from the University of Pittsburgh and Carnegie Tech were housed. This work continued until 1943 when the Board deemed this type of service no longer needed. The property was sold. At this time, too, a staff pastor conducted weekly classes of religious instruction for students and nurses at Passavant Hospital.

Upon resignation of Dr. Hering in 1925 the Board called to the executive position the Rev. S. C. Michelfelder. By this time the Inner Mission and its program had become recognized in the community as an outstanding protestant agency. Through the Inner Mission the Lutheran church was called upon to furnish a Protestant chaplain for prisoners at Allegheny county prison. This office has been filled by a member of the Lutheran Service (Inner Mission) staff from that time to the present. This office is responsible for the Sunday afternoon services at the county prison in Pittsburgh, Bible classes for men and women and private interviews with prisoners as requested. By 1925 the Lutheran Inner Mission Society of Pittsburgh had grown from a one man operation to seven full time staff members.

An Industrial Program

In 1930, when Grace Lutheran Church, South Side, Pittsburgh, was disbanded, the Society purchased from the synod the church and adjacent property. Here, under supervision of the Board and a committee, there began a service to provide shelter and employment for homeless men. This program in a very short time became self supporting. Funds for this operation were secured from gathering and processing salvage materials. The work progressed at the 23rd Street location for twenty five years during which time capital was accumulated to make an investment in more adequate quarters.

A New Men's Home

In 1955 a modern building was purchased at 24th and East Carson Streets. After the necessary remodeling a home for men evolved adequate for the Society's expanding needs. In 1957 the general offices of the Society were moved to this address. By 1956 twelve trucks were in operation in the Industrial Program gathering salvage materials. Employment for the men of the Home is provided through this program. Repairmen in shops, helpers on trucks,

Service Society Chaplain Offers Counsel

balers in the warehouse, janitors and assistant cooks are all needed.

Facilities are available for approximately seventy five men. Here chaplain and social workers serve the aged, the alcoholic, men on parole, men released from hospitals most of whom are endeavoring to find again their place in society. In addition to its sleeping, eating and recreational facilities the Home houses the congregation of Good Hope Lutheran Church with its beautifully and fully equipped chapel. The Rev. Charles H. Stong is the called pastor. Chaplain Stong counsels with each man admitted to the Home. Worship services are conducted each Sunday and classes are held for instruction in the Christian faith.

Student Interns and Radio Program

In the summer of 1926 the Board voted to place on the staff of workers each summer one or more theological students who would serve an internship of three months. (This was later changed to one year.) Such a program would serve a two fold purpose: assist the staff in the work of the Society and give the student a most valuable first-hand picture of Inner Mission work as he prepared for the parish ministry. Free radio time was offered and

was used by the Society over Pittsburgh's WJAS from 1928 to 1958. It would be impossible to estimate the number of persons reached with the gospel message during this period.

A Broader Welfare Program

During the depression years from 1932 to 1935 the Inner Mission Society, along with six other local welfare agencies, assisted in the distribution of Federal and State Emergency Relief. An employment bureau was set up during this time to be of assistance to the many unemployed in the Lutheran churches. This service was discontinued in 1942. The Society also gave service and financial assistance to sufferers in the Johnstown Flood of 1930 and the Greater Pittsburgh Flood of 1936 as well as the New England hurricane disaster of 1955.

Upon the resignation of Pastor Michelfelder in 1931 the Board called Rev. Clarence E. Krumbholz who served as executive director until 1936. The following men also served as executive directors during the ensuing years: Dr. A. W. Stremel, 1936-1940; Rev. Harold W. Foster, 1940-1945; Rev. Elwin A. Miller, 1946-1954; Rev. C. A. Holmquist, 1954-.

Auxiliaries and Volunteers

In addition to the service rendered by Board members and committee members, the Society is aided by volunteers. These volunteers are pastors and women who visit hospitals, prisons, and county institutions. Sometimes they sing, teach or carry out a friendly visitation. Auxiliary groups also help in the work. They promote the work in the various congregations of the city and aid in the raising of funds.

Branch Offices

The Lutheran pastors of Beaver county area made a study of social needs in that community in 1942 with the result that they approached the Service Society Board with a request that

this Society provide a full time social worker for that area. Upon Board action an office was opened in Beaver in 1942. The social worker was to receive volunteer assistance from the churches of the area. In 1944 a full time secretary was added. This work is under supervision of the director of social work of the Society. Studies were made in other areas to determine needs in western Pennsylvania. Plans were under way in 1959 for opening a branch office in Greensburg. An office was opened there July 5, 1960.

Lutheran Service Society Workers and Guests in Chapel

The financial needs of the Society have been met through the annual roll call appeal in the National Lutheran Council churches in western Pennsylvania, through the Christmas purse which is a direct mail to members, and through special gifts and bequests. The Society is not included in the budget of any of the participating synods, but two of the synods have been making token grants annually to express recognition of the services of the Society.

The current staff numbers nineteen full time members, four of whom are clergymen and four social workers. In addition to the mentioned staff the Industrial Department employs nine truck drivers, eighteen persons in its warehouse and four retail stores.

War Time Service

During World War I the Society and its staff cooperated with

the local churches in a ministry to men in the armed forces and to their families. The Board granted leave of absence for several months to its executive director in order that he might serve at Camp Lee when there was a shortage of chaplains.

In 1942 the National Lutheran Council named executive director Foster contact pastor for army and navy personnel stationed in the Greater Pittsburgh area. A service center was set up at the Society's Student House and entertainment was provided through the help of the Youth Council, an Inner Mission auxiliary. A pastor was made available for counselling.

Change of Name

Through most of its history the Society's name has been The Inner Mission Society. However, at its annual meeting February 1949, the Society voted to amend its charter and change the name to The Lutheran Service Society of Western Pennsylvania. It was thought that the new name better described the activities of the organization. At this time the number of directors was increased to eighteen. At this time, too, the Society set up a special department and appointed committees to handle the Displaced Persons Program in the area working with and under the National Lutheran Council, Division of Welfare, New York. This refugee service continues to this date with some alterations in the type of service rendered.

Fiftieth Anniversary

The year 1957 marked fifty years of Lutheran service to the churches of western Pennsylvania. This has been fifty years of service in the broad field of social welfare and in providing chaplains in institutions. The anniversary was fittingly observed with numerous gatherings. Former executives were invited to return.

In 1959 the Board of Directors petitioned the Pittsburgh Synod to elect at its annual meeting, members to the Board of the

Society. Synod approved this petition at its 1960 meeting. Arrangements are being made for official representation on the Board from other Lutheran synods.

The Lutheran Service Society is a member agency of the Lutheran Welfare Council of Pennsylvania, the Lutheran Welfare Conference of America, an affiliate agency of the Allegheny County Health & Welfare Federation (not community chest supported.) The Society has been approved as a licensed child care agency to operate under the adoption law of the Department of Welfare, Commonwealth of Pennsylvania.

Passavant Hospital of Pittsburgh

Passavant Hospital is the first protestant hospital in America. In 1849 William A. Passavant founded the hospital (Pittsburgh Infirmary) on Fleming Street, North Side, but, because of fear of having patients afflicted with cholera and other contagious diseases in their midst, the citizens of Allegheny threatened to stone the house. As a result of this threat Dr. Passavant was obliged to find another location for the Infirmary. Providentally there was a vacant girls' school in Lacyville, now the Hill District, and that became the home of America's first Protestant hospital. The building and grounds were purchased for $5,500.

In July of 1849 four deaconesses arrived with Rev. Fliedner from Germany. The formal dedication of the institution took place July 17, 1849. This was to be a refuge for the sick of every religion, color or race.

Passavant Hospital, Original Building

The Original Charter

A Board of Directors had to be set up who would become the responsible managers of the hospital. By an act of the legislature of Pennsylvania a charter was granted to The Institution of Protestant Deaconesses of the County of Allegheny, Pennsylvania. Those requesting the charter were Elizabeth Hupperts, Pauline Ludwig, Elizabeth Hess, Louise Hendrickson, Louisa Marthens (the first American deaconess), William A. Passavant, Gottlieb Bassler, J. Vogelbach, and E. Rahm.

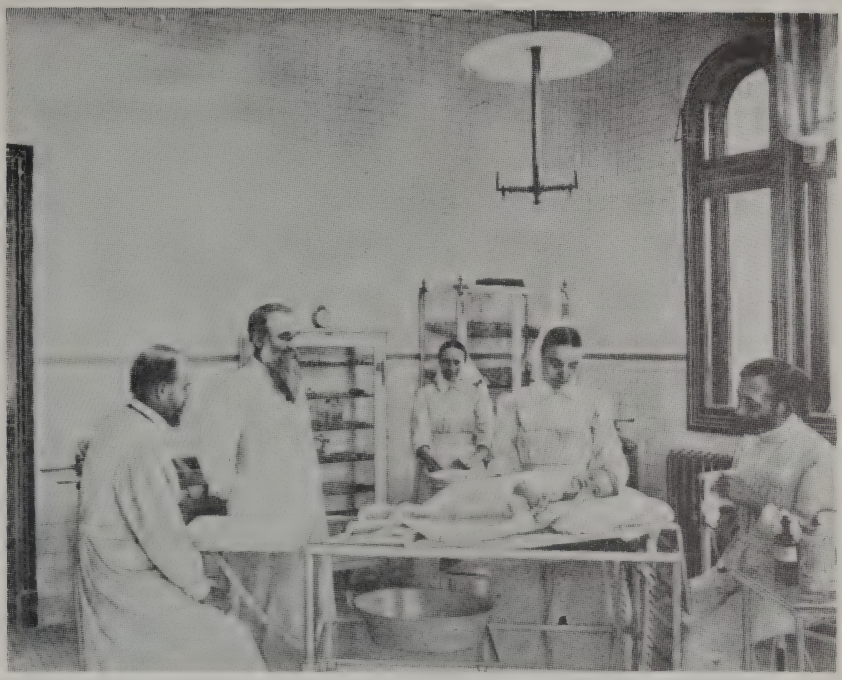
The object of the institution, as stated in the original charter, was "the relief of the sick and insane, the care of the orphans, the education of youth and exercise of mercy to the unfortunate and destitute."

The Early Years of Service

The first patients to be received in the Infirmary, while it was still in Allegheny, were two American soldiers returning from the Mexican War who were sick with "ship fever" in a river boat tied up at the wharf. Dr. Passavant with the aid of Asa Waters, a seminary student, brought them from the boat and nursed them until they were well. The number of patients received into the Infirmary until it was placed under the care of the sisters, in August 1849, was eighty two.

In 1850 the field adjoining the Infirmary, containing more than four acres, was purchased for $12,000. The part of this land bordering on Dinwiddie Street was divided into thirty eight lots and sold for $500 per lot. In this way the property was paid for.

The new infirmary building erected on the newly acquired land was four stories high, sixty feet wide and forty feet deep. In addition to room for the sisters it had forty beds for patients. The cost of the building was $8,000. In 1857, 272 patients were admitted. Expenditures for that period amounted to $2,432.35.



Early Days at Passavant Hospital

In the early history of Pittsburgh epidemics of typhoid, smallpox, and cholera were fairly common. The years 1853 and 1854 were probably the worst. Of the 536 patients admitted during those two years thirty eight were afflicted with typhoid fever, twenty one with smallpox and sixty four with cholera. The record states that thirty two of the sixty four cholera patients recovered.

The hospital continued its merciful work of admitting patients who could not, for financial and other reasons, gain admission elsewhere. There was, consequently, never enough money to do the work as the sisters and the Board of Directors wished it to be done. In "The Missionary" Dr. Passavant noted that "of the thirty two patients then in the infirmary only two were able to pay the small rate of three dollars per week, for the rest we look only to God."

God's timely help is apparent in the early years. If it had not been for the great faith of the founder, the institution would not be on its errand of mercy today. During this time candidates

entered the Infirmary with a view of becoming deaconesses. Some of these candidates were consecrated as deaconesses. Many left after a short time with the institution. During the Civil War, for example, a call came from Miss Dorothy Dix for nurses to help the wounded. Sister Barbara Kaag answered the call. Dr. Passavant himself took Sister Barbara Kaag, Sister Elizabeth Hupperts, Miss Sarah Shaffer, Miss Martha Douglass to Washington, D. C. where they worked for a time in the hospitals. Some were sent to Fort Monroe and Portsmouth.

After the Civil War

The years following the Civil War were especially trying. For a time the Infirmary was used by the government as a Marine Hospital for the men stationed at the port. From 1887 to 1893 the hospital was closed because of a lack of funds and of nurses.

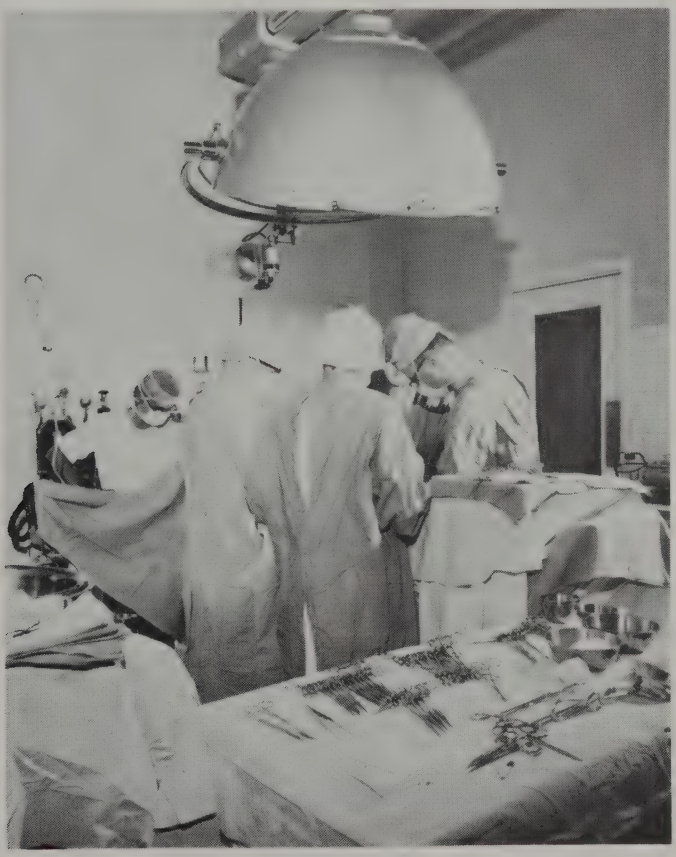
In 1891 Sister Katherine Foerster and Sister Ida Buck came to Pittsburgh from the Milwaukee Deaconess Motherhouse to take charge of the institution. Under their supervision and largely by the work of their own hands the building was renovated, cleaned, and refurnished at a cost of $4,000. In 1893 it was ready for the admission of new patients, but not many came because the doctors wanted a more modern hospital with operating rooms for surgery. Accordingly, plans were begun for a new addition to the hospital. However, the death of Dr. Passavant in 1894 hindered the completion of these plans for a time. Wm. A. Passavant, Jr., successor to his father, marked the anniversary of deaconess work in America by a campaign to raise funds.

The New Building in 1899

A modern addition was added to the old Infirmary (the middle section of the present hospital building) and the name was changed from Pittsburgh Infirmary to Passavant Hospital as a Memorial to its founder. This building was dedicated in 1899 at a cost of $54,000, providing a beautiful new chapel, operating

rooms for surgery and increasing the bed capacity to eighty beds. For the first year following the enlargement there were 285 admissions. Expenditures were $5,080.84. In 1903 a sisters' house was built, a gift of Miss Sarah Shaffer who had served as a nurse in the Civil War. In 1908 a large building was erected to accommodate the power house on the ground floor, the laundry on the first floor, and the dormitory for domestic workers.

Again in 1914 it was apparent that the hospital was too small to accommodate the sick and injured in the district. A campaign was launched in 1916 to raise money for a further addition. This was done and the new annex was ready for patients in 1917. The new annex increased the hospital's capacity to 153 beds, provided



Modern Surgery

four modern operating rooms for surgery, delivery room, a nursery for the newborn, and an X-ray department. The cost was $190,000 of which $102,000 was still owing in 1918. This debt was finally liquidated in 1943. No new buildings have been added since 1917 except a two car garage, but many improvements have been made

Chapel in Passavant Hospital

and much equipment has been added. In 1935 new hot water tanks were added, new laundry machinery, new automatic dish washers, and operating tables.

Statistics on Births and Infectious Diseases

Births in hospitals were not frequent in the early years of the institution. Only one birth is recorded in 1851 and only two more up to 1887. After the hospital was reopened in 1893 there were no births recorded until 1898, when there was only one birth for the entire year. However, in 1899 births went to four which was also the number for 1900. There were no births again in 1901 and

1902. By 1904 there were ten, by 1905 there were nineteen. There has been an increase every year since.

Typhoid fever patients admitted to the Passavant Hospital in the first thirteen years of the twentieth century tell an interesting story. There were thirty two in 1900. In 1901 there was a jump to 142 cases. Every year following saw more than a hundred and fifty cases until 1907 when there was a leap to 234. With 1908 there is a decline to sixty eight. There is a gradual falling off until 1913 when there were no patients admitted with typhoid fever.

Before the filtration plant was built in the city of Pittsburgh deaths from typhoid fever averaged 500 annually. Passavant Hospital had its own well which was a gift from Christofer Zug in memory of his wife in 1902. The hospital's water supply was thereby protected from contamination by the polluted city water.

X-ray at Passavant Hospital

Training School for Nurses

A training school for nurses was begun in 1902 and continued for forty six years. However, in 1948, because the Nurses' Home did not meet modern standards for training of professional nurses, the school had to be discontinued. During the time of its existence 379 nurses were graduated.

In 1953 a school for the training of practical nurses was begun. This school is known as the Kate Estella Koch Practical Nurse School with an enrollment of about forty five students each year. This school is approved by the Pennsylvania State Board of Nurse Examiners and accredited by the National Association for the Practical Nurse Education. Miss Virginia Lang, R. N. is the director of the school.

Deaconess Operation and the 1927 Change

The organization known as the Institution of Protestant Deaconesses was the controlling body until 1927, when the parent board dissolved and a separate corporation was formed, taking over the ownership and operation of the hospital. However, Lutheran deaconesses from the Deaconess Motherhouse of Milwaukee have been serving the sick in Passavant Hospital continuously since 1891. One of these deaconesses, Sister Martha Pretzlaff, the present administrator, has been serving Passavant faithfully since 1918. Sister Edith Fischer, office manager, arrived in 1949 from the Milwaukee Motherhouse; Sister Margaret Fry, from the Philadelphia Motherhouse, came in 1950 to assist in the upbuilding of the nursing service. Improvement in patient care was felt almost immediately by the patients and by the medical staff immediately after she took charge. Other sisters have come to serve at Passavant: Sister Margaret Schueder, Sister Josephine Oknefski, Sister Alvina Stadtlander, Sister Frida Wente, Sister Suzanna Yanz, and Sister Florence Guinther. In 1959 there were

Child Care at Passavant

six deaconesses at Passavant, two from the Milwaukee Motherhouse and four from the Philadelphia Motherhouse.

Beginning with 1908 the State of Pennsylvania contributed toward the care of the indigent. In that year Passavant got $2,500. This was increased almost every year until, in 1920, Passavant got $10,000. This was the last year that Passavant got aid from the State and none was forthcoming because of a court decision whereby Passavant Hospital was designated a sectarian institution. Financial grants by the state were not permitted to sectarian institutions. However, since 1927, under the new corporation, there has been regular aid from the state.

For many years the so called free days were twenty percent of the total number of patient days, and the out-patient department, with hundreds of visits a week, donated its services. Out-patient service was free. With the advent of Blue Cross in 1938 the situation has changed considerably. Now every man who has a job usually carries insurance for hospital care. This has decreased the number

of free patients, but there are still many worthy cases that come for care.

The Centennial and Recent Changes

The hospital centennial was celebrated in 1949. Since then many heartening improvements have been made. The brick walls were painted; window frames and doors were painted; every room, hall and stairway received a fresh coat of paint; old plumbing was replaced; old windows in the operating rooms were changed to glass tile; the open stairway was closed and a new elevator was installed.

Service Trays

The X-ray Department has undergone a remarkable change. The first unit, in 1905, cost $311. This was used for about five years, when a new one was installed for $1,000. In 1956 a unit costing $15,000 was purchased with funds from the Ford Foundation. Also from money received from the Ford Foundation grant the hospital purchased and installed an airconditioning unit in the operating room, equipped a post-surgery room. A central dressing unit complete with autoclave has been put in operation. The old elevator has been modernized and an autopsy room equipped. The former diet kitchens on the first floor are now being used as a pharmacy. Clinical laboratories are on the second floor.

Patient trays are all served from electrically heated food carts. The "meal on wheels" are served hot. Physiotherapy has added a great deal of modern equipment; hydrotherapy, diathermy, parallel bars, shoulder wheels, electric stimulation, electric paraffin bath. A registered physiotheraupist is in charge.

All anesthetics are given under the supervision of an anesthetist and all anesthetized patients are taken to the post surgery room where they receive intensive care under the supervision of an R. N. until they are awake and recovered before being transferred to their own beds.

Medical standards are the highest. Passavant is a charter member of the Hospital Council of Western Pennsylvania, a member of the American Hospital Association, accredited by the Joint Commission on accreditation of the United States and Canada. There are a hundred members on the medical staff.

The corporate body includes fifty four industrial, professional, and religious leaders representing Protestant, Jewish, and Catholic faiths. Mr. Lee H. Zonge, an active Lutheran layman, was president of the Board of Directors from 1949 until his death in 1961.

Passavant is proud of its heritage. Throughout the years Passavant, the oldest protestant hospital in the United States, has

Whirlpool Therapy

been closely related to the Lutheran Church beginning with its founder, a Lutheran minister, and continuing with the work of Lutheran deaconesses. The clergy and laymen of many churches in the Pittsburgh Synod particularly, through their contributions and memorials, have helped maintain the creed of the Passavant Hospital charter which reads:

> This Hospital is incorporated for the purpose of providing shelter, medical, and surgical attention to the sick, maimed, poor in health — regardless of sect, color, religious faith or nationality.

The Near Future

Pittsburgh's redevelopment program drastically affected the lower hill district, where Passavant is located. The locality surrounding the present hospital is becoming more sordid and undesirable every year. Because of this the Board of Directors decided to find a new site for the hospital. North Hills was finally decided upon as the proper location for the new Passavant Hospital. Providentially forty two acres of land worth approximately $100,000 was given to the Board for the construction of a hospital. The land is located in McCandless Township on Babcock Boulevard, North Hills, Pittsburgh.

The gift is from Mr. and Mrs. Robert C. Jackson in memory of his aunt, Sarah Jackson Black. The Jacksons are one of the pioneer families of Pittsburgh, first settling here in 1837. For the past several years Mr. and Mrs. Jackson have divided their time between Victoria, British Columbia, Canada, and Desert Hot Springs, California. Completion of the relocation of Passavant Hospital is hopefully set for 1965.

Ground breaking ceremonies for the new North Hills Passavant Hospital were held on September 25, 1962. Mrs. Ruth Grigg Horting, secretary of the Pennsylvania Department of Public Welfare, spoke on this occasion. She stressed the fact that her department was aware of the need for the hospital in the North Hills. If the need had not been proven beyond all doubts, federal and state funds in the amount of $1,415,000 could not have been given for the project.

At the present writing the excavation for the foundation of the new hospital has been completed. It is 266 feet long by approximately 100 feet. When completed the building will accommodate 200 beds, though only 124 will be placed in use at first.

The Passavant Memorial Homes for the Care of Epileptics

Background Influence of William A. Passavant.

The Passavant Memorial Homes for the Care of Epileptics, Rochester, Beaver County, Pennsylvania was opened June 6, 1895 largely as a result of the benevolent and humanitarian interests of Dr. William A. Passavant. Dr. Passavant's concern for the plight of the epileptic was aroused by his visit to the original home for the care of epileptics in Bielefeld, Wesphalia, Germany. Though he resolved to establish a similar institution in this country, his many other benevolent enterprises prevented realization of this goal. On the day before his death he wrote a short list of names of those who had made contributions for the care of epileptics and enclosed the fifty five dollars in an envelope which was found in his desk after the funeral.

What Dr. Passavant was unable to accomplish his friends determined should be done in his memory. A few of these interested people included his son, Dr. William A. Passavant, Jr., Mrs. William Thaw, and Frank Semple. Others from Pittsburgh and Rochester worked tirelessly to establish the Homes. The beautiful site for the Homes was owned by the Institution of Protestant Deaconesses of Allegheny county. It had been used as a girls' orphanage for thirty-one years. When the girls were transferred to the orphanage at Zelienople, the way was open for the establishment of a home for the care of epileptics.

The Opening

The Board of Trustees of the Passavant Memorial Homes for the care of Epileptics leased the eighty one acre site with

buildings to house forty patients. The need for such an institution was attested by the fact that when opening services were held, one year to the hour after the burial of Dr. Passavant, enough applications were on hand to fill the institution.

The Rev. Jeremiah Hadley Kline, a pastor of the Pittsburgh Synod, was the first patient to be admitted on the day the Homes opened. It is believed that his affliction helped inspire Dr. Passavant to plan for the colony. Dr. W. A. Passavant, Jr., carried out the plan as a memorial to his father.

Main Hall at Epileptic Home

Changes of Incorporation

The Board of Trustees of the Passavant Memorial Homes sought to purchase the property they had leased from the Institution of Protestant Deaconesses in order to make necessary property changes and repairs. When this could not be accomplished the Board resolved, on May 3, 1901, that the Homes at Rochester be placed under the care of, and the charter transferred to, The Institution of Protestant Deaconesses of Allegheny County. The Institution

of Protestant Deaconesses accepted the offer and assumed management of the Homes in 1903. The Board of Trustees then became the Auxiliary Board, and through this organization continued its interest in the work. In 1931 the Institution of Protestant Deaconesses conveyed the property to a new corporation formed by the Homes. Management was taken over by a Board of Trustees chartered as "The Passavant Memorial Homes for the Care of Epileptics." The Board is composed of thirteen men, seven of whom are Lutheran.

During the years the Women's Board of Visitors has proved a valuable aid in the work of the Homes. Thanksgiving and Christman dinners have been provided. Numerous items of equipment for the kitchen are gifts from this Board. Their main contribution in 1959 was an inter-communication system which greatly facilitates administration.

Present Equipment

The sixty-fifth year of the Homes' existence finds it with seven major buildings in addition to numerous farm buildings and 130 acres of ground. The laundry was built in 1905. Chapel services were held upstairs until the beautiful stone chapel was built in 1917. In 1908 Elizabeth Hall was erected. The first floor contains a large dining room for all the patients, kitchen, reception room, and offices; the second floor houses the matron, nurse, and twelve women patients. The men's house, constructed in 1912 will house thirty six adequately. Grace Cottage, a women's dormitory, was built in 1927. After fire destroyed one of the original buildings in 1936, Kohler Hall replaced this and the other original building. The farmer's house was built in 1838. The newest building is the Recreation Hall constructed in 1940. Here the patients enjoy movies, plays, variety shows, and other entertainment. The superintendent and the assistant superintendent live

in houses owned by the Homes, but not located on the grounds of the institution.

The Superintendents

Rev. W. A. Passavant, Jr. directed the work of the Homes during the first few years of operation. Rev. Jacob Ash succeeded him and continued until 1903. Dr. F. W. Kohler was called as director in 1903 and served until early 1936. At that time Rev. Bernard Fetterly was elected superintendent. He served until his retirement in December 1958. Assistant superintendents who served with Dr. Fetterly were Rev. Ralph Hershberger, Rev. James B. Slingluff, and Rev. George D. Wolfe who came May 1, 1957. Upon Dr. Fetterly's retirement Pastor Wolfe was elected superintendent and treasurer. On November 1, 1958 Rev. William E. Fruth became assistant superintendent.

Over one thousand patients have been served for various periods of time, up to fifty one years. Many receiving care are

Chapel, Home for Epileptics, Rochester, Pa.

widows and orphans. No one is denied admission because of race or creed, if the Homes can be of service to them. Most patients are able to do some useful work around the buildings, in the kitchen, in the gardens, on the lawns or the farm. This has a strong therapeutic value.

Synodical Relationship

The Passavant Memorial Homes, an independent institution, has a strong historical tie with the Lutheran Church, especially the Pittsburgh Synod, because the original inspiration for this work of mercy came from Dr. W. A. Passavant, because every superintendent and assistant superintendent has been a Lutheran, and because Lutheran congregations have taken an active interest in the work through the years. Much non-Lutheran support has been received. This is as it should be, since two-thirds of the patients are non-Lutheran.

The real history of Passavant Memorial Homes is bound up in the hearts of those who live in the Homes. There, there is love and understanding and security in the knowledge that our Heavenly Father has blessed us through the years with Christian friends who express their love through numerous gifts to make this work of mercy possible.

The United Lutheran Church Extension Society of Pittsburgh

How It Started

Preliminary steps for the organization of a church aid society were taken in 1892. The Pittsburgh Synod of the General Council, then in session in Warren, Pennsylvania, authorized the organization of a society for the purpose of carrying on church extension work in and around Pittsburgh. In compliance with that request this society was organized the following year, 1893. It was originally known as "City Mission and Church Extension Society of Pittsburgh, Allegheny and Vicinity." On October 29, 1894 that society was incorporated and its charter was granted. The official name was "The Evangelical Lutheran Mission and Church Extension Society of Pittsburgh, Allegheny and Vicinity." This remained the official title until 1948 when the charter was revised and the name shortened to "The United Lutheran Church Extension Society of Pittsburgh." The last change in name was made so as to prevent mistaking the organization for a similarly named society in the Missouri Synod.

At the beginning of its activity the society accomplished more by its influence than by its money. Funds, of course, grew gradually so that, as the years went on, the society could give more and more monetary aid.

The Object

The object of the society, as stated in the original constitution, was "first, the establishment of new Lutheran Sunday Schools

and congregations in Pittsburgh, Allegheny and Vicinity; — second, to assist in the extinguishment of debts resting upon mission and church buildings already established. This was to be done by loaning money for five years without interest, and secured by a first mortgage." Presumably, it was believed that in five years the loan should be repaid in full, and the money made available to another applicant.

The society itself has actually owned little real estate except for some lots purchased for church buildings. The treasurer reported in 1900 and 1901 that the society owned the Spring Garden Avenue property; in 1911 the treasurer reported owning the Epiphany and the Sewickley lot. The Lemington Avenue lot is reported in 1913.

First Officers

The first officers elected to serve in 1893 were: President, Rev. J. C. Kunzman; vice-president, Rev. J. A. Waters; secretary, Mr. George Armor; and treasurer, Mr. Horace W. Bikle. The trustees were Pastors Waters and Kunzmann together with Messrs. J. Boyd Duff, J. A. Harbaugh, and H. W. Bikle. The managers were Pastors W. A. Passavant, Jr., D. M. Kemerer, F. P. Bossart, J. M. Hankey, R. E. McDaniel, J. L. Smith, and Messrs. M. Whitmore, George Armor, C. F. White, and George Seifrid. Others were added to the list of officers in 1894, the year of the incorporation.

If any one name might be singled out of all these names as most important, most prominent and most thoroughly identified with the society that would be the name of Horace W. Bikle. From the very beginning to the time of his death in March 1949 he was always the active, enthusiastic disciple of church extension, soliciting new friends and encouraging old ones to support the work.

First Meetings, First Funds

The First Lutheran Church on Grant Street, Pittsburgh was

the place of organization. The first meetings of the Board of Managers were held in this church on the first Tuesday of January, February, May, September, November, and December. Even to this day First Church is among the foremost of the society's supporters.

The first funds that started the society came from small and humble gifts made either by individuals or by Sunday Schools or church auxiliaries. Life memberships of $25.00 and memorial memberships of the same amount were encouraged from the start. As time went on a number of bequests were made by thoughtful and generous people. The largest amount to come by this route came from Charles W. Wattles of First Church, Pittsburgh, amounting to $16,000. His sister, Julia S. Wattles, also left money to the society.

The Portable Iron Chapel

One of the earliest dreams of the men who founded the Extension Society was the erection of a portable iron chapel. On November 1893 a committee was appointed to inquire into the feasibility of erecting such a chapel. Rev. D. M. Kemerer and Mr. M. Whitmore were assigned the task of looking into this project. The minutes of September 7, 1910 indicate that this dream became a reality. The chapel had been erected, painted, insured and paid for (the cost $1,500), and dedicated on September 18, 1910. This chapel was located at Pitcairn, the forerunner of the St. Paul's Lutheran Church.

Merger Did Not Affect Society

At the time of the merger of the General Council and the General Synod, in 1918, this society was the only organization that could not be dissolved because of its incorporation. It had grown out of necessity, because, until comparatively recent times, there was no agency in or around Pittsburgh to serve such a purpose as loan-

ing money without interest to mission churches. It should be stated also that its work does not conflict or compete with the Pittsburgh Synod Home Mission program. The constitution states that the object shall be that "work shall be in harmony with and supplementary to the Pittsburgh Synod."

Anniversaries

In 1919 the Twenty-fifth Anniversary was celebrated with a magnificent pageant entitled "The Challenge Eternal." This pageant was written and directed by Mr. William F. Viehman, Jr., and was presented to the public on the evening of December 11, 1919 in the Schenley Theatre in Oakland. There were 130 performers representing twenty-five different churches. The pageant cost $1,500 to produce all of which was paid by donations and admissions. Mr. Horace W. Bikle was the chairman of the celebration committee. At the time of this anniversary the society had made loans aggregating $43,000 to fourteen churches. Interest saved to these congregations was calculated to amount to $18,000.

The Fiftieth Anniversary in 1944 was celebrated by a "Festival of Praise" in First Lutheran Church, Grant Street on the evening of November 20. Coming as it did in the war years this anniversary was on a much smaller scale than the twenty-fifth. A program consisting of a suitable address by Dr. Grover E. Swoyer, then of Mansfield, Ohio, the singing of many appropriate hymns accompanied by organ, piano, and brass quartette replaced the pageant given on the twenty-fifth anniversary.

Grace, Spring Garden Early Beneficiary

Grace Lutheran Church, Spring Garden was one of the first beneficiaries of this work. In 1895 it received aid to the extent of $5,000 and in 1919 another loan of $2,500. The first report of the committee selected to investigate this mission was not encouraging. "It appears," the report stated in 1893, "that the hall is very untidy

and out of repair; poorly heated in winter, for which a rent of $200 per annum is charged. Mr. Beilstein offers to sell the lot which is but fifty feet wide for $6,000. The Sunday School now has a total enrollment of eighty, nearly all small children, and is in need of teachers . . . It is in arrears for a year's rent, with a diminished attendance and no local interest." Despite this picture of the beginnings of Spring Garden Avenue, the society gave its aid.

Twenty years later, in 1914, the president's report indicated that work at Spring Garden "was proving itself a boon, a regenerating center to that spiritually needy community." The loans already made were overdue in 1913. They were renewed. Spring Garden is an example of a church that certainly would not have been had it not been for the benevolent work of this organization.

In the late fifties the society had a net worth of over $72,000; about two thirds of this was outstanding in loans. Some of the churches who were then borrowers were Rose Crest, Monroeville, $225.00; Berkley Hills United, $3,134; Faith, Upper St. Clair, $12,300; St. John's, East McKeesport, $4,600; North Zion, Baldwin Twp., $4,200; and Zion, Penn Twp., $9,375. These are but examples of aid extended to the churches. Much of this money has now been repaid.

To these churches could be added a long list of others, such as Grace, N. S. Pittsburgh; Emanuel's, Bellevue; Memorial, N. S. Pittsburgh; St. Mark's, Springdale; Zion, Ambridge; House of Prayer, Aliquippa; St. John's, Homestead; Trinity, Clairton; Trinity, Verona; Grace, Tarentum; Calvary, Natrona Heights; United, Mt. Lebanon; Bethlehem, Glenshaw; Bethesda, New Kensington; St. John's, Davosburg; Christ's Mission to the Jews; St. Andrew's, East Carnegie; and Advent, Wilkinsburg. All these congregations are evidence of the far reaching missionary activity of this society through its more than sixty years of history. These lists, of course, are not complete.

Whether the society will continue to exist in the face of strong efforts to unify the mission work at home is a question. At the present time it is working closely with the missionary superintendent of the Pittsburgh Synod. It seems to be the prevailing opinion of the present Board of Managers that the society still has work to do.

With population shifting, with geographical areas developing sometimes from nothing, it is necessary that the church move where the people move. This is becoming more and more the work of the Church Extension Society of Pittsburgh.

Epilogue

We have here written down what purports to be the history of the Pittsburgh Synod. Before 1845 it did not exist. Suddenly, at least in its embryonic form, it did exist. However, before 1845, there were the elements out of which the synod would be made. There existed for many years before 1845 congregations of people, scattered, and, to a large degree, directionless. Even before there were congregations there were people, individuals, one by one, who wanted to come together with other individuals to praise and to serve God. They gathered without organization, without constitution, or any external form of cohesion, in barns and in homes to worship together, to satisfy a deeply felt need in the individual soul.

In the congregational histories of this synod we have shown how each of these groups, beginning often with but a few, became incorporated into congregations. Some of these congregational histories have their beginnings cradled in the eighteenth century; others are but a few years old.

One might conclude that basically, then, the synod is people joining one with another. But one has to go back of that. Even before the people who hungered for this corporate life of the congregation, there was a confession, a confession inherited from their fathers and from their fathers before them. There was the confessional life stemming from the cross and rolled away stone, the confession rediscovered by the Reformation. This confession had been transmitted generation by generation and from country to country craving expression in the new surroundings of the Pennsylvania frontier. If it were not for this there would have been no need for

the Lutheran Church in western Pennsylvania. It was this distinctive confession that said to the people: "Come ye out and be ye separate."

We have seen, too, in the course of the history of this particular synod that, when the confession became a subject of dispute, the seeds of contention were sown and the solidarity that was once the cohesion of the separate congregations no longer existed. The differing confessions then took the differing congregations in differing directions.

Any realist, of course, would not insist that any union of churches and of people is wholly a confessional union. Sometimes there are linguistic and cultural bonds that can, in addition to the confessional basis, hold people together. But these bonds do not hold forever. They are of the time and of the place, and they have no continuance. We have seen ethnic and linguistic groups banded together holding to a confession similar to other ethnic and linguistic groups, yet kept apart by these passing differences. At long last the linguistic differences disappear as generation follows generation and the ethnic and cultural patterns get blurred by time and by inter marriage. But the confession remains.

In 1945 the Pittsburgh Synod was born. Like other newly born things it had no memories, no anchorage in the past. It groped its way year after year, not too strong, unable to do so many of the things it wanted to do. However, its existence was noted, even then, in far places: in Canada, in Texas, in Kansas. At home it did what it could to give the loosely joined churches more effectiveness in their work.

Then came a malady of adolescence. In 1867, when it was just beginning to function effectively, having administered briefly to the orphans in Zelienople, to the sick in Pittsburgh, and struck a root in education in Monaca, it was stricken with a schism. It was split just at the moment when it needed more than anything

greater solidarity for the larger work it had taken upon itself through its expanding institutions.

There was estrangement and brothers walked alone. They drank the cup of bitterness as each sat at his own table. There were under the breath mutterings and some recriminations as one tried to outdo the other in his separate field. This went on until the great healer, Time, dimmed the memories of the breach and brought new hopes and visions for a larger day of service. Then Ellis Burgess, young and full of dreams, having but fifteen years before in his history of the General Synod body placed all the blame for the schism on his separated brothers, accepted the mantle of leadership of the united synod.

The united synod now had many memories from the years, in union and in separation. All the memories were not happy ones. Some of them were sad, but they carried with them wisdom born of both success and failure. The sobering vision of maturity was apparent in the new programs and aspirations of the united synod.

Now the various branches of the synod began slowly to feel new strength. The work in education that the synod brought into being for another avenue of service came in for greater support. Thiel College had, too, during the years of separation, had its difficulties, its growing pains. It had closed its doors in 1903. It had its years of bitterness, too, when one faction was set against another. But year by year now, having come through the depression of the thirties, it gained in power and effectiveness, drawing its sustenance more and more from the Pittsburgh Synod of the United Lutheran Church.

The helping hand to the orphans and to the children from broken homes that Dr. Passavant had so tenderly nurtured, holding out his hand for a pound of butter, a bag of potatoes, or a dollar here and a dollar there, became stronger and more effective in its

work. Not only did the work in Zelienople grow in its effectiveness, but in 1920 a second home for children came into being under the guidance and generosity of the newly united synod. The money for these works of mercy came principally from the synod's treasury. Leadership in the form of dedicated superintendents and boards carried on the work. Always at the center was the heart of the synod pumping strength into its branches, making more effective, through its functioning, the commandments of the Master.

For many years the synod provided no care for the aged. But in this area, too, the synod entered with increasing support year by year. As time went on it had created in Zelienople one of the finest of havens for aging people. The buildings and grounds became more and more attractive — and even luxurious — and the medical care, growing better year by year, gave a longer span to the years of comfortable retirement. Pastors, too, found in Zelienople a pleasant place to rest and be comfortable after the long days of labor. In Erie, under the nurture of one of the synod's stalwart pastors, another home for the aged came into being. The kindness and dedication of Gustave Benze, starting in a modest home, eventually found expression, long after his death, in one of the most effective homes for the aged in the state.

The synod turned from its concern for the orphans and the aged to its concern for the youth of the synod. In 1949 it opened its Leadership Training Camp near Butler. The synod nurtured it again with money and provided, from its membership the necessary leaders. It invited and encouraged its people through its congregations, to be generous to this infant institution. As year followed year there were more and more cabins and more and more buildings. By 1962 the camp was debt free and its evaluation was set at a half million. Through the synod the money was channeled and through the synod the man power was recruited. Two thousand six hundred campers were provided physical and spiritual strengthening through Camp Lutherlyn in 1962.

In a less direct way the synod has shown its concern for the epileptics in Rochester, Pennsylvania, for the sick at Passavant Hospital in Pittsburgh, for the destitute and less fortunate through the Service Society with its many outlets, for the work among Jewish brothers through Christ's Mission to the Jews.

Perhaps the greatest outgoing of concern for the synod was in the field of missions, both home and foreign. Whereas a comparatively few congregations came together in 1845 to form the synod, the synod has, since that time — and especially in recent years — poured millions of dollars into the building and nurturing of new congregations. Of more than three hundred congregations of the synod in 1962, most of them at one time or another were beneficiaries of synodical benevolence.

Through its auxiliaries the synod opened up avenues of great service for women in the Missionary Society and in the United Lutheran Church Women. Through this great auxiliary of the church vast reservoirs of talent and of wealth have been directed into the program of the church. Through the Brotherhood and the United Lutheran Church Men the energies of men have been permitted to flow. Young people found in the Luther League opportunities for dedication and service.

Since 1919 the impact of the synod outside its own boundaries has become, year by year and decade by decade, more incalculable. The treasuries of the congregations poured into the treasury of the synod and much of this benevolence flowed into the treasury of the United Lutheran Church. From thence much of it went into world service: into foreign missions, into education, into Lutheran World Action, into Lutheran World Relief, into church promotion and other world wide concerns.

What a roll call it would be to single out all the men and women whose lives have been geared into one or more of the various operations of the manifold life of the synod! What an

endless roll call that would be! Many of the names on that roll call have been written into the story just related. Many, inevitably, have not received the mention they deserved.

Yes, a synod is a confession. It is a confession which uses people. It has used people to establish congregations, to build a college, to care for the orphans, the aged, the sick, the destitute. The peoples of Europe, of Asia, of Africa have been touched by the compassionate hand of the Pittsburgh Synod. It has, under the compulsion of its confession, gone into all the walks of life and into all the parts of the world.

Bibliographical Note

Footnotes have been dispensed with in this history. It became apparent very early that the narrative would easily bog down under the heavy paraphernalia of Scholarship. The authors believe that the context will indicate in general the source of the quotations. All relevant material in the synodical archives has been used as source material "The Proceedings" of the annual conventions of synod in published form and the manuscript files of the minutes of the executive committee with reports of officers, conference presidents, and chairmen of special committees have been used very extensively. The manuscript minutes of the conferences of synod, appointive and elective committees and boards and auxiliary organizations have likewise been very helpful. "The Missionary" and "The Workman," both journals edited by W. A. Passavant, were also extensively used. "The Lutheran Monthly" since 1910 provided many items that appear in the text. Used less extensively but still helpful were the published journals of boards and auxiliaries such as "Pointers," official bulletin of the parish education committee, "Live Lines," a Luther League publication, and "The Lantern," a bulletin of the ULCAW.

All these and many brochures, pamphlets, and manuscript material can be found in the synodical archives which, since 1954, have been located in a special room in the Langenheim Memorial Library at Thiel College.

A few books not in the archives need to be mentioned. Solon J. and Elizabeth Hawthorn Buck's *The Planting of Civilization in Western Pennsylvania* provided general material for the early chapters. Adolph Spaeth's *Charles Porterfield Krauth* (Vol. I)

was useful in dealing with the break of 1867. *The Lutheran Cyclopedia* by Jacobs and Haas was used for reference. Such volumes as the two Burgess Histories and G. H. Gerberding's *The Life and Letters of W. A. Passavant* are in the archives.

A check list of the contents of the synodical archives as provided by synod archivist Mrs. Frances Kepner is here appended.

PITTSBURGH SYNOD ARCHIVES 1962

Books, Manuscripts, and Records

Bassler, Gottlieb: Manuscript journals for the years 1839, 1842, 1848, 1852 and 1868. 5 vols.

31 autograph letters to Henry Muntz, 1837-1842.

Manuscript minutes of conventions, 1843-1866.

Burgess, Ellis B: History of the Pittsburgh Synod . . . 1748-1845-1902. Together with a Brief Sketch of Each Congregation of the Synod. Philadelphia, 1904. 488 pp.

Memorial History of the Pittsburgh Synod . . . 1748-1845-1924. Together with a Sketch of Each of the 317 Congregations Found in the Fellowship of the Synod in the Year of the Merger. Greenville, 1925. 814 pp.

Synodical Sermon: The Unity of the Church. Sermon Delivered at the 80th Annual Convention of the Pittsburgh Synod by the President, Ellis B. Burgess. 1925. 4 pp.

Evangelische - Lutherische Kirche Agende, oder Formulare und Gebete, zur Taufe, Trauung, Confirmation, Administration des Heiligen Abendmals; Nebst den Allgemeinen Kirschen-Gebeten an Sonn und Bustagen, in der Lutherischen Kirche. Au Luneburg, in Nova Scotia. Philadelphia, Billmeyer, 1816. 62 pp.

Fritschel, Herman L: A Review. Seventy-five Years of Merciful Ministrations by the Institution of Protestant Deaconesses, 1849-1924. (Milwaukee, 1924.)

Gahagan, James: A History of the Luther League of the Pittsburgh Synod. 1960. 97 pp. Typescript.

Heissenbuttel, Ernest G: Pittsburgh Synod Congregational Histories. Warren, Ohio, 1959. 484 pp.

Herzel, Frank B: Parish Education in the Pittsburgh Synod. 1960. 10 pp. Typescript.

Himmelman, Mrs. G. L: History of United Lutheran Church Women. 1960. 16 pp. Typescript.

Institution of Protestant Deaconesses. Annals. vols. 1-13, 1893-1910.

Jennings, Zelie: Some Account of Dettmar Basse and the Passavant Family, and Their Arrival in America. (By Zelie Jennings, Their Grand-Daughter). 1903. 23 pp.

Luther League: Miscellaneous correspondence and records.

Lady, David B: The History of the Pittsburgh Synod of the Reformed Church in the United States. Prepared in Commemoration of its Fiftieth Anniversary. Greensburg, 1920. 569 pp.

Lutheran Inner Mission Society, Pittsburgh, Pa: A Little Journey to the Other Half. 1924. 20 pp.

Lutheran Ministerial Association: Record of the Lutheran Ministerial Association of Pittsburgh, Pa., 1913-1919. (Contains its Constitution). 445 pp. Ms.

Metropolitan Pittsburgh Church Study. Executive Committee: The Metropolitan Pittsburgh Church Study, 1948. H. Paul Douglass, Director. Pittsburgh, 1948. 272 pp.

Ohio Synod of the Evangelical Lutheran Church. Eastern District: Minutes of the Sixth Session . . . Convened at Butler, Butler Co., Pennsylvania, On Friday, the 24th September . . . 1841. Carrollton, 1842. 18 pp.

Passavant, William A: Letter to J. G. Muntz, Feb. 7, 1857, concerning academy at Zelienople. ALS.

Passavant Memorial Homes for the Care of Epileptics: 64th annual report. 1959.

Pittsburgh Synod of the Evangelical Lutheran Church: A Book of Memories. Published as a Part of the Centennial Thankoffering Appeal of 1945. 1945. 213 pp.

The Constitution and By-laws . . . (As Revised, Amended, and Declared Adopted at its Sixty-fourth Convention . . . Oct. 15th to 19th, 1906. Philadelphia, 1906. 16 pp.

Financial records, 1881-1901. 694 pp. Ms.

Incorporation of the Pittsburgh Synod of the General Synod . . . July 14, 1902. Typed document signed.

Official Program: Merger Convention of the Pittsburgh Synod, General Council and Pittsburgh Synod, General Synod . . . Pittsburgh, Pennsylvania . . . November Seventeenth to Twentieth, 1919. 1919 16 pp.

Missionary Souvenir of the Pittsburgh Synod . . . Pittsburgh, 1900. 144 pp.

Necrologic record. 53 pp. Ms.

Petition of the Two Synods to Merge and Amendment. 1919. 2 DsS.

Proceedings of the . . . Annual Sessions . . . 1858-1900. 4 vols. (Also copy in German, 1846-1869.)

Proposed By-laws . . . 1919. 6 pp.

Proposed Constitution . . . 1919. 16 pp.

Proposed New Constitution . . . Second edition. 1893. 33 pp.

Protocol (Minutes) . . . 1845-1919. 5 vols.

Protocol (Minutes of Meetings) General Council, 1878-1919. 6 vols. Ms.

Protocol . . . 1921 to present date.

Protocol . . . 1845-1867. 2 vols. Ms.

Advisory Board of Home Missions: Minutes, 1894-1919. 7 vols. Ms. and Typescript.

Education Committee: Minute Book, 1886-1892. 185 pp. Ms.

Executive Committee: Minutes, 1895-present date. 13 vols. Ms. and Typescript.

Layman's Movement: Minutes, 1909-1939. 146 pp. Ms. and Typescript.

Lutheran Brotherhood: Correspondence, Convention Minutes, Publicity, Men's Work Survey, etc. 18 vols. Ms. and Typescripts.

Mission Committee: Minute Book, 1851-1865. 59 pp. Ms.

Synodical Board of Home Missions: Minutes, 1915-present date. 6 vols. Ms. and Typescript.

Pittsburgh Synod of the Evangelical Lutheran Church (General Council): Charter, Contsitution, Rules of Order, and Standing Resolutions. 1895. 47 pp. (Also copy in German.)

Proceedings, 1868-1919.

Protocol, 1867-1919. 11 vols. Ms.

Souvenir of the 22nd Convention . . . Oct. 10, 1889.

Pittsburgh Synod Conferences

Central Conference: Constitution. (n. d.) 3 pp. Typescript.

Minutes, 1921-1962. 3 vols. Ms. and typescript.

Secretary's Book, 1920-1954. 2 vols. Ms. and typescript.

Conemaugh Conference: Constitution, (n. d.) 18 pp. Ms.

Records, Nov. 14, 1887-May 21, 1904. 234 pp. Ms.

Eastern Conference: Constitution and By-laws, (n. d.) 11 pp. Ms.

Minutes and Proceedings, 1904-1918. 156 pp. Ms.

(General Council). Protocol, 1895-1915. 2 vols.

Erie Conference: Constitution, 1899. 12 pp. Ms.

Minutes, 1899-1919, 1936-1961. 3 vols. Ms.

Rules and Regulations. 1957. 2 pp. Typescript.

Greensburg Conference: Minutes, 1906-1953. 2 vols. Ms.
Proposed revised constitution. 1954. 4 pp. Ms.

Middle Conference: Minutes, 1863-1905. 2 vols. Ms.
Central Mission League: Minutes, 1888-1904. 2 vols. Ms.
Minutes of the Executive Committee, 1890-1901. 51 pp. Ms.
(General Council): Minutes of Lutheran School, 1902-1918. 124 pp. Ms.

Northeast Conference: Constitution. (n. d.) 5 pp. Typescript.

Northern Conference: Constitution. 28 pp. Ms.
Minutes, 1876-1918. 4 vols. Ms.
Missionary League: Minutes, 1893-1919. 149 pp. Ms.

Nova Scotia Conference: Constitution. Lunenberg, Nova Scotia, 1877, 12 pp.

Pittsburgh Conference: Secretary's book, 1906-1919. 2 vols. Ms.

Ridgway Conference (General Council): Minutes, 1904-1919. 143 pp. Ms.

Rochester Conference: See Western Conference.

Southern Conference: Minute book, 1876-1919. 321 pp. Ms.
(General Council): Minutes and Constitution, 1887-1906. 2 vols. Ms.

Western Conference: Constitution. 1956. 5 pp. Typescript.
Constitution: Original . . . and . . . revised . . . c1955, 9 pp. Typescript.
Protocol books, 1861-1959. 5 vols. Ms.
Sunday School Association: Minutes, 1924-1948. Ms. and Typescript.

Reese, George C: The History of Home Missions in the Pittsburgh Synod. 1954. 43 pp.

Roth, Henry W: Memorial Sketch of William Alfred Passavant, Jr. 30 pp. (Suppl. to Deaconess Annals, June 1902.)

Schaeffer, I. N: History of the Family of Anthony Schaeffer. 1912. 17 pp.

Stoever, M. L.: Memoir of the Life and Times of Henry Melchior Muhlenberg, Philadelphia, 1856. 120 pp.

Tressler Lutheran Home for Children, Loysville, Pa: The Story of the Tressler Lutheran Home for Children . . . 1868-1953. 1953. 31 pp.

Wentz, Elmer P: Social Missions in the Pittsburgh Synod. 1960. 20 pp. Typescript.

Zelienople Old People's Home: A few pleasant moments . . . 1930. 20 pp.

Zelienople Orphan's Home and Farm School: Record Book. 1852-1865. 107 pp. Ms.

Zimmerman, Jacob: Professional diary, 1841-1899. 130 pp. Ms. (Also typescript copy.)

Periodicals

Butler Sentinel. Butler, Pa. 1825-1827.

Educator and Teacher's Journal. Quakerstown, Pa. vol. 1:3-23 (May 28, 1860-March 4, 1861).

Greensburg Daily Tribune. Greensburg, Pa. vol. 5:1404-1411 (Sept. 12-20, 1893).

Lutheran and Missionary. Philadelphia, Pa. vol. 9-11 (1869-1872).

Lutheran Monthly. Pittsburgh and Greenville, Pa. vol. 9-69 (1899-1962).

Lutheran Observer. Lancaster and Philadelphia. vol. 16-21, 24-35, 52-54, 56 (1848-1852, 1856-1867, 1884-1886, 1888).

Lutheran Standard. Columbus, Ohio. vol. 8-22 (1850-1861).

Der Lutherische Herold. New York. vol. 5-6 (1855-1857).

The Missionary. Pittsburgh, Pa. vol. 1-8 (1848-55); new series, vol. 1-6 (1856-1861).

The Moravian. Bethlehem, Pa. vol. 37-41, 43 (1892-1896, 1898).

The Workman. Pittsburgh, Pa. vol. 1, 3-16 (1881, 1883-1896).

Manuscript Church Record Books

Beaver County, Slippery Rock. 1825.

Beyer, St. John's. 1891-1938.

Birmingham, Grace. 1871-1927.

Canton, Ohio, Christ. 3 vols. 1927-1946.

Clarion County, St. John's. 1847-1903.

Denmark Center, Ohio. St. Paul's. 1914-1924.
Secretary's book, 1914-1921.

Donegal, Bethel. 1788-1897. Also used by various pastors of the Mt. Zion, Donegal, Indian Head and Franklin Congregations.

Donegal, Mt. Zion. 1813-1879.

Erie County, St. John's. 1878.

Fay, Salem. 2 vols. 1852-1907.

Fayette County, Franklin. 1788-1897.

Fayette County, Indian Head. 1788-1927.

Fayette County, Jacob's. 1792-1885.

Fenneltown, Evangelical. 1859-1934.

Frogtown, Salem. 1904-1918.

Germano, Ohio, Zion's. 2 vols. 1819-1945.
Account Books. 2 vols. 1930-1944.

Indiana County, Brush Valley. c1830.

Indiana County, Mt. Zion. 1877-1906.

Jefferson County, Ohio, Good Hope. 1805-1887.
An account of its organization and history according to the original record. 1906. 21 pp. Typescript.

Kittanning, Trinity. 1908-1916.
Minute Book. 1908-1918.

Leechburg, Klingensmith's. 1819-1859.

Martins Ferry, Ohio, Zion. 1902-1917.

McDonald, Evangelical. 1884-1942.
Sunday School record books. 2 vols. 1923-1941.

Mercer County, Good Hope. 3 vols. 1799-1948.

Mercer County, St. John's Lutheran and St. John's Reformed. 1837-1868.

Mercer County, Zion. 2 vols. 1871-1938.

Morris Cross Roads, St. John's. 3 vols. 1856-1933.

Mosiertown, Christ. 1874-1921.
Sunday School record book. 1887-1906.
Account book. 1907-1924.

Moundsville, W. Va., Evangelical. 1906-1927.

New Castle, Evangelical. 1928-1929.

New Castle, St. Paul's. 1849-1875.

New Kensington, St. Paul's. 1900-1912.

Princetown, Jerusalem. 2 vols. 1825-1938.

Pittsburgh, St. John's. 1890-1910.

Rumley, St. Bartholemew's. 2 vol. 1877-1952.

Scenery Hill, Bethlehem. 2 vols. 1791-1862.

Venangoboro, Zion. 2 vols. 1814-1872.
Cash book. 1837-1876.

Washington, Mt. Zion. 1806-1879.

West Bethlehem, Evangelical. 1791.

Yellow Springs, Ohio, Bethel. 1826-1880.

Church Histories, Dedications, etc.

Aspinwall, Evangelical Lutheran: Commemorative of Our Fiftieth Anniversary, 1895-1945. 10 pp.

Baltimore, Md., Epiphany: The Increasing Light, 1908-1958. 59 pp.

Birmingham, Grace English: Articles of Incorporation . . . June 16, 1866. 5 pp.

Braddock, Bethany: Festival of Dedication . . . May 15, 1927. 19 pp.

Brush Creek, Evangelical Lutheran: Centennial . . . August 17, 1816, August 17, 1916. 55 pp.

Dedication . . . May 25, 1958. 8 pp.

Historical Outline . . . 1958. 50 pp.

The New Church 1958. 8 pp.

Butler, First English: An Historical Sketch . . . 1843-1923, by Henry H. Bagger. 30 pp.

An Historical Sketch . . . 110th Anniversary, 1843-1953. 36 pp.

Chicago Lutheran Theological Seminary, Maywood, Ill: Semi-Centennial, 1891-1941.

Chicora, First: Dedication . . . Nov. 23, 1924. 9 pp.

Cleveland, Ohio, First Hungarian: History . . . 1906-1941. 32 pp.

Crafton, St. Matthew's: Twentieth Anniversary . . . Sept. 7-9, 1923. 8 pp.

Dravosburg, St. John's: One Hundredth Anniversary, 1859-1959, by Rev. Samuel Boerstler. 24 pp.

Duquesne, First English: Invitation to the Celebration of the Fortieth Anniversary, April 1932.

Duquesne, Slovak Evangelical Augsburg: 45th Anniversary, 1913-1958. 64 pp.

Ellwood City, Trinity: Festival of Dedication . . . Sept. 12, 1926. 32 pp.

Erie, Luther Memorial: History . . . 1861-1911. 58 pp.

History . . . 1861-1954.

Souvenir of the Feast of Dedication . . . Sept. 19, 1926. 32 pp.

Erie, St. John's: Geschichte . . . 1808-1908. 53 pp. (In German).

History . . . 1808-1908. 23. pp.

Etna, Emmanuel: Twenty-fifth Anniversary . . . Jan. 18-25, 1925. 8 pp.

Evans City, St. Peter's: Seventy-fifth Anniversary . . . September 10-14, 1924. 15 pp.

Farrell, St. Paul's: The Church in a Changing Community, by Donald B. Power. 1957. 103 pp.

Freeport, Zion German: Incorporation . . . May 2, 1862.

Glenfield, St. Paul's: Denkschrift . . . 1867-1897. 16 pp.

Greensburg, First: History of the First German Evangelical Lutheran Sunday School . . . January 1890. Compiled by E. E. Allshouse. 13 pp.
Proposed Plan for Improvements and additions . . . April 22, 1942. 8 pp.

Greensburg, Zion's: Festival of Dedication . . . January 16, 1938. 56 pp.
Proposed Zion's Evangelical Lutheran Church, Advent, 1926. 11 pp.

Grove Chapel, Grove Chapel: History . . . 1863-1873-1923. 62 pp.

Harrold, Old Zion: History, Charter, and Constitution . . . 1889. 31 pp.

Homestead, St. John's: Fiftieth Anniversary Celebration, Oct. 5th. 1924. Program and Historical Sketch. 16 pp.

Indiana, Zion: Feast of Dedication . . . June 8, 1924. 15 pp.

Johnstown, Zion: 70th Anniversary . . . 1852-1922. November 12, 15, 1922. 23 pp.

Kittanning, St. John's: Centennial Anniversary . . . September 28, 1924. 20 pp.

Latrobe, Trinity: A Brief History . . . 1915. 32 pp.

Leechburg, First: History . . . 1899. 12 pp. (Reprinted from Lutheran Church Review.)

Leechburg, Hebron: Evidence Concerning Case Before The Supreme Court of Pennsylvania, 1872. 248 pp. Typescript.

Ligonier, St. James'. A Brief History . . . 1899. 19 pp.

Millvale, Christ: Twenty-fifth Anniversary Services . . . Nov. 29 and 30, 1925. 8 pp.

Monaca, Redeemer: Twentieth Anniversary, in Commemoration of the Corner-Stone Consecration . . . Sept. 6-9, 1908. 20 pp.

Monaca, St. Peter's: One Hundred and Twenty-fifth Anniversary . . . 1832-1957. 24 pp.

Mt. Pleasant, Trinity: Golden Jubilee: Fiftieth Anniversary . . . Nov. 27, 1932. 8 pp.

Natrona, St. John's: Golden Jubilee, 1872-1922 . . . 17 pp. (In German).

Natrona Heights, Calvary: The Dedication . . . Sept. 8th, 1929. 18 pp.

New Castle, Bethany: Twenty-fifth Anniversary, 1904-1929. 14 pp.

New Castle, St. Paul's: Seventy-five Years History . . . October 1848 to October 1925, by Rev. George Hegele. 23 pp.

New Kensington, First: Dedication and Open House for the New Parish House, May 11-13, 1958. 7 pp.

Invitation card to the Fortieth Anniversary Services. Nov. 29, 1931-Dec. 6, 1931.

Penn, Penn: Invitation Card to the Fortieth Anniversary Celebration, August 2, 1931.

Order of Services for the Dedication of New Pipe Organ, Dec. 22, 1929. 4 pp.

Pittsburgh, Bethany: Fifteenth Anniversary . . . January 29th, 1903. 49 pp. (Reprinted from The Bethanian, vol. 4, no. 5-7, Jan.-Feb. 1903.)

Bethel: Thirtieth Anniversary, July 15, 1923. 12 pp.

Calvary: Tenth Anniversary, June 17-22, 1930. 1p. Poster.

Christ's: Fiftieth Anniversary; Pictorial Souvenir . . . 1919. 32 pp.

First English: Eighty-five Years of Service, 1837-1922. 12 pp.

History of the First English Evangelical Lutheran Church in Pittsburgh, 1837-1909, ed. by Luther D. Reed. Philadelphia, 1909. 231 pp.

Our Centennial . . . 1837-1937. 65 pp.

Mt. Olivet: Anniversary . . . 1899-1924, and Sunday School, 1894-1924. 40 pp.

Mt. Zion: Souvenir program of the Fiftieth Anniversary of the Laying of the First Corner Stone, Oct. 17, 1875 and the Services of Dedication of the New Sunday School Addition. 1925. 30 pp.

Mt. Zion (North Side): Church Bulletins for Sunday Sabbath Services, 1938-1940. 3 vols.

Redeemer: Twenty-fifth Anniversary, 1900-1925. 8 pp.

St. Luke's: Twenty-fifth Anniversary, 1900-1925. 32 pp.

Fiftieth Anniversary, 1900-1950. 30 pp.

Trinity: Fiftieth Anniversary, 1860-1910. 29 pp.

Prospect, Emanuel: Historical Sketch. (In Andrew W. McCulloch's The Old Home Week Book. 1912.

Ridgway, First Evangelical: Seventieth Anniversary Program, 1872-1942. 23 pp.
Sixty-fifth Anniversary Celebration . . . Handbook and Historical Souvenir, 1872-1937. 43 pp.

Rochester, Grace: Historical Sketch . . . 1854-1904, by Rev. F. A. Bowers. 51 pp.
Seventieth Anniversary Exercises . . . 1854-1924. 12 pp.

Rochester, St. Paul's: Ninetieth Anniversary . . . Sept. 21, 1958. 13 pp.

St. Petersburg, St. Peter's: One Hundredth Anniversary, 1834-1934. 4 pp.

Salem, Ohio, Holy Trinity English: Program of Anniversary Meeting and Mortgage Burning, June 15, 1923. 8 pp.

Saxonburg, St. Luke's: The Dedication . . . July 29-Aug. 5, 1928. 11 pp.
The Dedication of the Organ . . . April 14, 1929. 4 pp.
The Laying of the Corner-Stone, September, 25, 1927. 4 pp.

Scenery Hill, Bethlehem: History, 1788-1791-1926, ed. by Rev. I. N. Dundore. 30 pp.

Scottsdale, St. Paul's: Fortieth Anniversary and Old Home Week. 1930. 4 pp.

Sharpsburg, First English: The Golden Anniversary, 1887-1937. 12 pp.

Shippenville, Mt. Zion: Feast of Dedication . . . Dec. 5-13, 1903. 46 pp.

Springdale, St. Mark's: After Sixty Years, A Brief History. 1867-1927. 12 pp.

Turtle Creek, Alpha: Dedication Brochure . . . 1926. 15 pp.

Uniontown, St. Paul's: Festival of Dedication . . . May 18, 1924. 14 pp.

Verona, Trinity: Twenty-fifth Anniversary Souvenir, 1889-1914. 15 pp.

Warren, First: The Centennial . . . 1842-1942. 22 pp.
90th Anniversary . . . 1842-1932. 4 pp.

Washington, First: 160th Anniversary, 1798-1958. 11 pp.

West Newton, Christ Evangelical: 100th Anniversary, 1830-1930. 6 pp.

Wheeling, W. Va., St. Jacob's: Geschichte . . . 1956-1906. 68 pp.

Wheeling, W. Va., Zion: Geschichte . . . 1850-1900. 91 pp.
Seventy-fifth Anniversary, 1850-1925. 47 pp.

Youngstown, Ohio, Grace: Fiftieth Anniversary, 1872-1922. 16 pp.

Appendix

LUTHERAN PASTORS OF WESTERN PENNSYLVANIA — 1782 - 1845

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
1.	Anton Ulrich Luetge	1782-1788	No Synod	Westmoreland, Fayette.
		1788-1789	Ministerium of Pa.	
2.	Johannes Stauch	1791-1793	No Synod	Fayette, Washington
		1793-1808	Ministerium of Pa.	Greene, Allegheny, Westmoreland, Beaver, Mercer.
3.	John Michael Steck	1791-1796	No Synod	Westmoreland, Fayette.
		1796-1818	Ministerium of Pa.	Allegheny, Beaver, Butler.
		1818-1830	Ohio Synod	Armstrong, Indiana, Clarion, Mercer.
4.	Abraham Gottlieb Deschler	1791-1792	No Synod	Washington, Fayette.
5.	Johann Friedrich Wilhelm Lange	1797-1811	Ministerium of Pa.	Westmoreland, Fayette.
6.	Philip Muckenhaupt	1803-1811	No Synod	Crawford, Erie, Mercer, Beaver, Butler.
7.	John Carl Rebenach	1806-1808	No Synod	Fayette, Washington.
		1819-1824	Ministerium of Pa.	Westmoreland, Fayette.
		1824-1826	West Pa. Synod	Erie.
8.	Andreas Simon	1808-1809	Ohio Synod	Mercer.
9.	G. Heinrich Weygandt	1809-1818	Ministerium of Pa.	Fayette, Washington
		1818-1829	Ohio Synod	Allegheny.
10.	Wilhelm Heinrich Scriba	1811	Ministerium of Pa.	Crawford, Erie.
11.	Johann Gottfried Lamprecht	1813-1815	No Synod	Indiana, Armstrong, Westmoreland.
12.	Jacob Schnee	1813-1818	Ministerium of Pa.	Allegheny, Butler.
13.	Peter Rupert	1814	Ministerium of Pa.	Crawford, Erie, Clarion.
		1819-1822	Ministerium of Pa.	Venango, Mercer.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
14.	Carl Wilhelm Colson	1815-1816	Ministerium of Pa.	Crawford, Erie, Mercer.
15.	Heinrich Huet	1816-1818	Ministerium of Pa.	Mercer.
		1818-1828	Ohio Synod	Mercer.
16.	John Adam Mohler	1817-1818	Ministerium of Pa.	Armstrong, Beaver.
		1818-1823	Ohio Synod	Indiana, Westmoreland.
17.	Johann Christian Friedrich Heyer	1817-1818	Ministerium of Pa.	Erie, Crawford, Venango.
		1837-1839	Wect. Pa. Synod	Allegheny.
18.	Wilhelm Edward Schulze	1819-1821	Ministerium of Pa.	Lawrence, Crawford.
		1829-1830	West Pa. Synod	Erie.
		1830-1832	Ohio Synod	
19.	Jonas Mechling	1819-1820	No Synod	Westmoreland, Fayette.
		1820 *	Ohio Synod	
20.	Heinrich Geizenhainer	1821-1822	Ministerium of Pa.	Allegheny.
21.	John Gottlieb Christian Schweizerbarth	1821 *	Ohio Synod	Lawrence, Crawford. Butler, Beaver, Mercer.
22.	Gabriel Adam Reichert	1822-1824	Ministerium of Pa.	Indiana, Armstrong.
		1824-1838	West Pa. Synod	Clarion, Venango, Mercer, Crawford, Beaver, Erie, Jefferson, Allegheny.
23.	Heinrich Kurtz	1823-1824	Ministerium of Pa.	Allegheny.
		1824-1826	West Pa. Synod	
24.	Augustus Hoffman Lochman	1824	Ministerium of Pa.	Crawford, Erie, Venango.
25.	Nicholas J. Stroh	1824	Ministerium of Pa.	Crawford, Erie, Venango.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
26.	Karl Moritz Zeilfels	1824-1825	Ohio Synod	Armstrong.
27.	Michael Kuchler	1826-1829 1829 **	No Synod Ohio Synod	Mercer, Crawford, Erie, Beaver, Lawrence, Venango.
28.	Nicholas Gaugler Scharretts	1826-1836	West Pa. Synod	Indiana, Jefferson, Erie, Venango, Armstrong, Crawford.
29.	John Brown	1828-1838	West Pa. Synod	Indiana, Allegheny, Washington, Fayette.
30.	Gustavus Schultz	1829	West Pa. Synod	Jefferson.
31.	Michael John Steck	1829 ***	Ohio Synod	Westmoreland, Armstrong, Fayette.
32.	Henry David Keyl	1829-1843 1843 *	West Pa. Synod Allegheny Synod	Jefferson, Clarion. Crawford, Venango, Armstrong, Warren, Indiana.
33.	Elihu Rathbun	1830 ***	Ohio Synod	Crawford, Venango, Mercer, Butler.
34.	Daniel Heilig	1831-1834	West Pa. Synod	Erie, Crawford.
35.	Augustus Babb	1833 1839-1842 1842-****	Virginia Synod West Pa. Synod Allegheny Synod	Clarion. Indiana, Armstrong.
36.	John Heinrich Hohnholz	1832-1833 1833-1835	No Synod Ohio Synod	Beaver, Armstrong. Butler, Crawford.
37.	Jacob Hoelsche	1834 *	Ohio Synod	Beaver, Butler, Mercer, Allegheny, Westmoreland.
38.	J. H. Thanke	1834	Ohio Synod	Erie, Crawford.
39.	Carl Frederick Edward Stohlman	1835-1838	Ohio Synod	Erie, Crawford.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
40.	Abraham Weills	1836-***	English Synod, Ohio	Washington, Fayette, Allegheny, Beaver.
41.	John George Young	1838-1840	No Synod	Clarion.
		1840-1842	West Pa. Synod	Armstrong.
		1842- **	Allegheny Synod	Jefferson.
42.	John Herman Bernheim	1838-1842	West Pa. Synod	Armstrong.
		1843 *	Ohio Synod	Indiana.
43.	Jacob Medtart	1838-1843	West Pa. Synod	Indiana, Armstrong.
44.	Emmanuel Frey	1838	West Pa. Synod	Allegheny.
45.	John McCron	1839-1842	West Pa. Synod	Allegheny.
		1842-1842	Allegheny Synod	
46.	H. P. R. Mueller	1839-1841	Ministerium of Pa.	Washington.
		1841-1843	Ohio Synod	Allegheny.
47.	George Frederick Ehrenfeld	1840-1842	West Pa. Synod	Clarion.
		1842-***	Allegheny Synod	
48.	Charles Reese	1840-1842	West Pa. Synod	Fayette.
49.	Wilhelm Karl Bauermeister	1841-1842	Ohio Synod	Allegheny.
50.	Frederich Christian Becker	1840 *	Ohio Synod	Mercer.
51.	Frederick Schmidt	1841-1842	Ministerium of Pa.	Allegheny.
52.	Jacob Zimmerman	1842 *	Ohio Synod	Westmoreland, Armstrong.
53.	George St. Clair Hussy	1841-1842	West Pa. Synod	Washington, Allegheny.
		1842-1844	Allegheny Synod	Westmoreland.
54.	John Esensee	1842-1842	Maryland Synod	Butler, Armstrong.
		1842 *	Ohio Synod	Beaver.
55.	Gottlieb Bassler	1842-***	West Pa. Synod	Butler.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
56.	Johann Daniel Nunnemacher	1842 *	Ohio Synod	Crawford.
57.	David Adam	1842-1843	Allegheny Synod	Indiana.
58.	Carl Kobler	1843	Ohio Synod	Allegheny.
59.	Henry Bishop	1843-****	Allegheny Synod	Indiana.
60.	William H. Smith	1843-1844	Allegheny Synod	Allegheny.
61.	J. George Donmeyer	1843-**	Allegheny Synod	Forest, Jefferson, Clarion, Venango, Armstrong, Indiana.
62.	Henry Esensee	1843- **	Ohio Synod	Armstrong, Butler.
63.	Christopher Thomas August Selle	1843	Ohio Synod	Westmoreland.
64.	Theodore Hengist	1844 *	Ohio Synod	Mercer.
65.	William Alfred Passavant	1844-***	Maryland Synod	Allegheny.
66.	Samuel David Witt	1844-***	Allegheny Synod	Clarion.
67.	David Earhart	1844-***	East Ohio Synod	Armstrong, Butler, Westmoreland.
68.	George B. Holmes	1844- **	Ohio Synod	Armstrong.
69.	Herman Eggers	1843- **	Ohio Synod	Allegheny.
		1843-1843	Maryland Synod	Armstrong, Beaver.
70.	Gottlieb Kranz	1843 *	Ohio Synod	Butler, Mercer.
71.	C. G. Stuebgen	1844 *	Ohio Synod	Clarion.
72.	Gottfried Jensen	1844 *	Ohio Synod	Allegheny.
73.	Augustus Ferdinand Steinberg	1844 *	Ohio Synod	Butler, Beaver.

* Working on the territory of the Pittsburgh Synod at the time of organization, but did not unite with it.

** Working on the territory of the Pittsburgh Synod at the time of organization, did not unite with it at the time, but came in later.

*** Working in the territory of the Pittsburgh Synod at the time of organization, and became one of its founders.

**** Was a pastor in 1845 of churches that were later transferred from the Allegheny Synod to the Pittsburgh Synod.

Pioneer Lutheran Churches of Western Pennsylvania

January 15, 1845

No.	Date of Org.		Name of Church	Local Names	Pastor In 1845	Synod in 1919
1	1772**†		Hempfield Twp., Zion	Harold's	M. J. Steck	Gen. Synod
2	1773**†		Brush Creek, Salem		M. J. Steck	Gen. Council
3	1773**	1790*	German Twp., Jacob		Supplied	Gen. Council
4	1782**†		Pleasant Unity, St. Paul's	Ridge or Frey's	Jonas Mechling	Gen. Council
5	1784**†		Greensburg, First		M. J. Steck	Gen. Council
6	1784**†	1793*	St. John's	Kintig's, Middle	Jonas Mechling	Gen. Council
7	1788**†		Indian Head, Good Hope	Back Creek	Jonas Mechling	Gen. Council
8		1791*†	Ten Mile, Bethlehem	Dutch Glory	Abraham Weills	Gen. Council
9	1791**		Upper Ten Mile, Trinity	Horn's	Supplied	Extinct
10		1792*	Donegal, Mt. Zion	Four Mile Run	Jonas Mechling	Gen. Council
11	1793**		Alverton, Zion	Schwab's	Jonas Mechling	Gen. Council
12	1793**†		Ligonier, St. James	Brandt's	Jonas Mechling	Gen. Council
13	1796**†		Smithton, Hope	Hoffman's, Baron Run	Jonas Mechling	Gen. Council
14	1796**†		East Salem	Forks of Yough	Supplied	Extinct
15	1796**†		Baidland, Mt. Zion	Stecher's	Abraham Weills	Ohio Synod
16	1796**†	1814*	Alleghany Twp., Salem	Klingensmith's	Jacob Zimmerman	Extinct
17	1796**†	1820*	Sardis, Christ	Hankey's	Jacob Zimmerman	Gen. Synod
18	1798**†	1813*	Kittanning Twp., Christ	Rupp's, Williams	J. H. Bernheim	Gen. Synod
19	1798**†	1811*	Washington, First	Weuler's	Abraham Weills	Gen. Council
20	1798**†	1813*	Indiana, Zion	Reis	Henry Bishop	Gen. Synod
21	1800**†		Broughton, North Zion	West Salem	Supplied	Gen. Synod
22	1800**†		Washington Co., Bethel	Pigeon Creek	Abraham Weills	Extinct
23	1800**†		Youngstown, St. James		Jonas Mechling	Gen. Council
24	1800**†	1806*	Brick Church, St. Mich'l's	Shaeffer's, Helfrich	J. H. Bernheim	Gen. Council
25	1800**†		Buffalo Twp., St. Matt	Eisemann's	David Earhart	Gen. Council
26	1803**†	1816*	Meadville, Trinity		J. D. Nunnemacher	Gen. Council
27	1803**†	1816*	Venango, Zion	Klecknerville	J. D. Nunnemacher	Gen. Synod
28	1805**	1828*	Mercer Co., Good Hope	Coal Hill	F. C. Becker	Gen. Council
29	1806**†	1821*	Stone Church, St. John's	Buechle's	J. Schweizerbarth	Gen. Council
30	1806**†		Bell Township, St. James	Jacke's, Yockey's	M. J. Steck	Gen. Council
31	1808**		Erie, St. John's		Michael Kuchler	Gen. Council
32		1808*	Boquet, St. John's	Denmark Manor	M. J. Steck	Gen. Council
33	1810**†	1816*	Conneaut Lake	Braun's		Extinct
34	1812**†		Seanors, St. Paul's	Zehner's	M. J. Steck	Gen. Council
35	1812**†	1814*	Churchville, St. John's	Licking	G. F. Ehrenfeld	Gen. Synod
36		1813*	Beaver Twp., St. Paul's	Best's, Stone	C. G. Stuebgen	Gen. Council
37	1813**	1821*	Butler, St. Mark's		J. Schweizerbarth	Ohio Synod
38	1816**†	1828*	Saegertown, 12 Apostles	Peiffer's	J. D. Nunnemacher	Gen. Council
39	1818**†		Mercer County, Zion	Wolf Creek	Gottlieb Kranz	Gen. Council
40	1820**†	1842*	Gilpin Township, Zion	Forks	David Earhart	Gen. Council
41		1820*	Shannondale, Zion	Yeany's	J. G. Young	Gen. Council
42		1820*	Export, Emmanuel	Hill's	Jacob Zimmerman	Gen. Council
43		1821*	Zelienople, St. Paul's		J. Schweizerbarth	Ohio Synod
44		1822*	Plum Creek, St. John's	Mahoning	Henry Bishop	Gen. Synod
45		1822*	Brush Valley, Ev. Luth	Frey's	Henry Bishop	Gen. Synod
46		1822*	Germany Twp., Zion		Augustus Babb	Gen. Synod
47		1822*	Mercer County, Amity	Keel Ridge	Elihu Rathbun	Extinct
48		1823*	South Bend, St. Jacobs	Frantz, White	Jacob Zimmerman	Gen. Synod
49		1823*	Shippenville, Mt. Zion		S. D. Witt	Gen. Synod
50		1824*	Limestone, St. Mark's	Fair's, Bethlehem	Gottlieb Kranz	Gen. Synod
51		1824*†	Kittanning, Trinity	Absorbed, St. John's	Vacant	Gen. Council
52	1824**		Princeton, Jerusalem	Herbst's	John Esensee	Gen. Council
53		1827*	Blairsville, Hebron		Augustus Babb	Gen. Synod
54	1828**†		Gastown, Christ	St. Thomas	Jacob Zimmerman	Gen. Synod
55	1828**†		Pulaski, St. Daniel's		Theodore Hengist	Extinct
56	1828**†	1846*	Mercer. Ev. Luth.	Krill's	Vacant	Extinct
57	1829**†		Springfield Twp., Emman'l	Huber's, Balm	Gottlieb Kranz	Ohio Synod
58	1829**†	1846*	Kellersburg, Salem	Keller's	J. G. Young	Gen. Synod
59		1829*	Fryburg, St. John's	State Road	S. D. Witt	Gen. Synod
60	1830**†	1835*	Lamartine, Salem	Herrington's	J. G. Donmeyer	Gen. Synod
61		1830*	West Newton, Christ	Robbstown	Jonas Mechling	Gen. Council
62		1830*	Mosiertown, Christ	Reichel's	J. D. Nunnemacher	Gen. Council
63	1831**†		Ringgold, St. James	Haas	J. G. Young	Gen. Council
64		1832*	Cranberry Twp., St. John	Otto's, Daniel's		Ohio Synod
65		1883*	Fairview, St. Paul's		Gottlieb Kranz	Absorbed
66		1833*	Strongstown, St. Paul's	Union	Henry Bishop	Gen. Synod
67	1833**†	1841*	Freeport, St. John's		G. B. Holmes	Gen. Council
68		1833*	Wayne Twp., Jerusalem	Kammerdiener's	Vacant	Gen. Council
69	1833**	1858*	Pleasant Union	Patterson's		Gen. Synod
70	1835**†	1841*	Ohl, Bethlehem	Berkhaus	J. G. Young	Gen. Council
71	1835**†		Armstrong Co., Trinity	Sugar Creek	Gottlieb Kranz	Extinct
72	1835**†		Mercer Co., Ev. Luth	Ziegler's	Vacant	Extinct
73	1836**†		Bridgewater	Beaver		Absorbed

No.	Date of Org.	Name of Church	Local Names	Pastor in 1845	Synod in 1919
74	1836*	Mill Creek, St. Peter's	Weigel's	Michael Kuchler	Gen. Council
75	1837*	Pittsburgh, First English	Grant Street	W. A. Passavant	Gen. Council
76	1837*	Pittsburgh, Trinity		Gottfried Jensen	Missouri
77	1837*	Wurtemberg, Bethlehem	Liebendorffer's	John Esensee	Absorbed
78	1837**† 1843*	Butler County, Ev. Luth.	Rider's, Boyer's	Gottlieb Bassler	Gen. Synod
79	1837*	Winfield Twp., St. Matt.	Little Germany	Henry Esensee	Gen. Council
80	1837*	Mercer Co., St. John's	Haas	F. C. Becker	Gen. Council
81	1837*	Hannastown, St. Luke's	Cooper's	John Esensee	Missouri
82	1837*	Saxonburg, St. Luke's	English	David Earhart	Gen. Council
83	1838**†	Jefferson Co., St. John's	Hoch's, Sprankle's	J. G. Young	Absorbed
84	1838*	Rose Township, St. John's		J. G. Young	Gen. Synod
85	1834*	St. Petersburg, St. Peter's	Ashbaugh's	C. G. Stuebgen	Gen. Council
86	1839**† 1851*	Armstrong Co., Springs	Boiling Springs	Jacob Zimmerman	Gen. Synod
87	1840*	Armstrong Co., Emmanuel	Hileman's	J. H. Bernheim	Gen. Synod
88	1841*	Indiana Co., St. Paul's	Round Top	J. G. Donmeyer	Absorbed
89	1841*	Indiana, German		J. H. Bernheim	Absorbed
90	1842*	Middle Lancaster, Zion	German	John Esensee	Ohio Synod
91	1842*	Middle Lancaster, Zion	English	Gottlieb Bassler	Gen. Council
92	1842*	Knox, Emmanuel	Beaver City	Vacant	Gen. Synod
93	1842*	Leechburg, Hebron		David Earhart	Gen. Synod
94	1842*	East Green, St. Paul's	Kuhl's	Michael Kuchler	Evangelical
95	1842*	Mercer County	Donation, Busch		Absorbed
96	1842*	Prospect, Emmanuel		Gottlieb Bassler	Gen. Council
97	1842*	Smicksburg, Salem		Henry Bishop	Gen. Synod
98	1842*	Warren, First		F. Brumbacher	Gen. Council
99	1843*	Butler, First		Gottlieb Bassler	Gen. Council
100	1843*	Zelienople, English		Gottlieb Bassler	Gen. Council
101	1843*	N. Washington, Ev. Luth.	Mount Varnum	Elihu Rathbun	Gen. Synod
102	1843*	Kittanning Twp., St. John	Schott's	Henry Esensee	Gen. Council
103	1843*	Butler Co., Mt. Pisgah		Elihu Rathbun	Absorbed
104	1843*	Venus, St. Luke's		C. G. Stuebgen	Ohio Synod
105	1844*	Dutch Hill, Bethel	St. Peter's	Henry Bishop	Gen. Synod
106	1844*	Frogtown, Salem	Hepler's	J. G. Young	Gen. Synod

*Regular Organization. **Provisional Organization. †Approximate Date.

TABULAR VIEW OF THE LUTHERAN CHURCH IN THE U. S.

The Missionary Vol. II (February, 1849) No. 2 p. 18

Name of Synod	Organized	Territory	Clergy	Cong's.
1. Synod of Pennsylvania	1747	Pennsylvania	70	240
2. *Synod of West Pa.	1825	Pennsylvania	49	130
3. *Synod of West Pa.	1842	Pennsylvania	25	56
4. *Allegheny Synod	1842	Pennsylvania	20	75
5. Pittsburgh Synod	1845	Pennsylvania	23	75
6. *Synod of New York	1785	N. Y. and N. J.	38	40
7. *Hartwick Synod	1830	New York	22	33
8. Franckean	1838	New York	22	40
9. Synod of Buffalo		New York	6*	15
10. *Synod of Maryland	1821	Maryland & D. C.	35	75
11. Ger. Dist, Synod of E. Ohio)	1819	Ohio	28	67
12. Ger. Dist. Synod of W. Ohio)	1831	Ohio	40	130
13. Eng. Dist. Synod of Ohio	1836	Ohio	12	40
14. *Eng. Synod of Ohio	1841	Ohio	30	60
15. *Miami Synod	1844	Ohio	14	30
16. *Wittenberg Synod	1847	Ohio	15	50
17. Tuscarawas	1848	Ohio	4	6
18. Synod of Missouri	1846	Miss. Indiana, etc	60	80
19. Synod of Indiana	1836	Indiana	15	35
20. Synod of Indianoplis	1846	Indiana	10	20
21. *Olive Branch Synod of Indiana	1848	Indiana	6	20
22. Synod of Illinois	1846	Illinois & Mo.	8	20
23. *Synod of the South West	1846	Tenn. & Ky.	7	20
24. Synod of Tennessee	1820	Tenn., N. C. & Va.	24	60
25. Synod of Michigan	1842	Mich. & Wisc.	10	20
26. *Synod of East Virginia	1826	Virginia	18	40
27. *Synod of West Virginia	1842	Virginia	8	20
28. Synod of Central Virginia	1847	Virginia	4	10
29. *Synod of North Carolina	1803	North Carolina	12	30
30. *Synod of South Carolina	1824	S. C., Ala., Miss., Ga.	38	46
		Totals	663	1604

* Members of the General Synod

CONVENTIONS AND OFFICERS OF THE PITTSBURGH SYNOD

	Year	Place	President	Secretary	Treasurer	Missionary Superintendent	No. Ministers	No. Members	Total Contributions	Average Per Member
1	1845	Pittsburgh (organized)	M. J. Steck	W. A. Passavant	George Weyman	(Exploring Missionary)	8			
2	1845	Shippenville	M. J. Steck	W. A. Passavant	George Weyman	Henry Ziegler	14	3,173	$ 3,282.80	$ .94
3	1846	Greensburg	M. J. Steck	G. F. Ehrenfeld	George Weyman	Henry Ziegler	16	4,162	10,147.00	2.48
4	1847	Leechburg	M. J. Steck	G. F. Ehrenfeld	George Weyman	Henry Ziegler	18	4,335	7,389.00	1.70
4	1847	Brush Creek (Westm'l'd Co.)	M. J. Steck	G. F. Ehrenfeld	George Weyman	Henry Ziegler	23	4,335	10,418.72	2.32
5	1848	Middle Lancaster	G. Bassler	S. D. Witt	George Hubley	Henry Ziegler	23	4,496	6,062.47	1.34
6	1849	Klecknerville	G. Bassler	S. D. Witt	George Hubley	W. A. Passavant	22	4,449	4,813.00	.88
7	1850	Pittsburgh	G. Bassler	W. S. Emery	George Hubley	W. A. Passavant	22	5,445	6,539.27	1.26
8	1851	North Washington	S. D. Witt	W. S. Emery	George Hubley	W. A. Passavant	28	5,197	11,687.22	2.87
9	1852	Prospect	G. F. Ehrenfeld	A. C. Ehrenfeld	George Hubley	W. A. Passavant	30	5,122	8,391.38	1.49
10	1853	Freeport	W. S. Emery	A. C. Ehrenfeld	Thos. H. Lane	W. A. Passavant	30	5,629	13,317.23	2.53
11	1854	Adamsburg	W. S. Emery	A. C. Ehrenfeld	Chas. Yeager	W. A. Passavant	32	5,270	10,133.72	1.68
12	1855	Canton, Ohio	A. C. Ehrenfeld	L. M. Kuhns	Chas. Yeager	W. A. Passavant	39	6,016	12,072.09	1.61
13	1856	Zelienople	G. Bassler	L. M. Kuhns	Chas. Yeager	W. A. Passavant	37	7,472	13,327.82	1.70
14	1857	West Newton	G. Bassler	L. M. Kuhns	Chas. Yeager	Henry Reck	39	7,898	7,102.96	1.00
15	1858	Leechburg	G. Bassler	A. H. Waters	Chas. Yeager	Henry Reck	42	7,366	8,021.14	1.05
16	1859	Kittanning	H. Reck	A. H. Waters	Chas. Yeager	W. A. Passavant	40	7,624	16,080.50	1.89
17	1860	Greensburg	W. A. Passavant	A. H. Waters	Chas. Yeager	Henry Reck	51	8,507	14,236.57	1.58
18	1861	Canton, Ohio	W. A. Passavant	W. F. Ulery	Chas. Yeager	Daniel Garver	55	9,009	9,923.82	1.06
19	1862	Allegheny	W. A. Passavant	A. H. Waters	Chas. Yeager	Daniel Garver	49	9,298	19,887.69	2.23
20	1863	Freeport	L. M. Kuhns	J. A. Earnest	Chas. Yeager	Daniel Garver	48	8,895	23,426.71	2.70
21	1864	Rochester	L. M. Kuhns	J. A. Earnest	Chas. Yeager	Daniel Garver	53	8,659	62,460.98	7.94
22	1865	Wheeling, W. Va.	L. M. Kuhns	J. G. Goettman	Frank Weyman	Daniel Garver	53	7,864	7,123.62	.82
23	1865	Salem Cross Roads	G. Bassler	J. G. Goettman	Chas. Yeager	Daniel Garver	52	8,612		
24	1866	Rochester	G. Bassler	J. G. Goettman	Chas. Yeager	W. F. Ulery	59	8,276	27,769.65	3.35
25	1867	Greenville	G. Bassler	H. W. Roth	Wm. P. Weyman	W. F. Ulery	66	10,483	44,646.09	4.26
	1867	**Worthington**	**G. F. Ehrenfeld**	**S. B. Barnitz**	**Chas. Yeager**	**J. G. Goettman**	**11**	**1,756**	**11,406.97**	**6.49**
26	1868	Erie	G. A. Wenzel	H. W. Roth	Wm. P. Weyman	W. F. Ulery	58	8,605	30,166.68	3.55
		Lamartine	**J. G. Goettman**	**G. F. Ehrenfeld**	**Chas. Yeager**	**J. A. Earnest**	**17**	**2,780**	**6,741.57**	**2.42**
27	1869	Greensburg	G. A. Wenzel	H. W. Roth	Wm. P. Weyman	Samuel Laird	56	8,729	53,221.00	6.44
		Apollo	**J. G. Goettman**	**J. W. Schwartz**	**Chas. Yeager**	**J. A. Earnest**	**20**	**2,952**	**8,765.45**	**2.96**
28	1870	Saegertown	G. A. Wenzel	F. Richards	Wm. P. Weyman	Samuel Laird	56	10,343	41,037.15	3.96
		Monongahela City	**J. G. Goettman**	**J. W. Schwartz**	**C. Yeager**		**24**	**3,481**	**15,578.65**	**4.47**
29	1871	Warren	H. W. Roth	F. Richards	Wm. P. Weyman	J. K. Melhorn	57	10,846	51,192.83	4.72
		North Washington	**I. J. Delo**	**J. W. Schwartz**	**C. Yeager**	**A. McLaughlin**	**23**	**3,603**	**30,190.50**	**8.33**
30	1872	St. James (Westm'l'd Co.)	H. W. Roth	F. Richards	Wm. P. Weyman	J. K. Melhorn	59	9,167	56,104.56	6.23
		Wheeling, W. Va.	**S. B. Barnitz**	**M. Colver**	**C. Yeager**	**F. T. Hoover**	**22**	**3,625**	**36,569.20**	**10.08**
31	1873	Kittanning	H. W. Roth	D. M. Kemerer	Wm. P. Weyman	J. K. Melhorn	55	10,958	58,426.24	5.33
		North Zion	**S. B. Barnitz**	**M. Colver**	**C. Yeager**	**F. T. Hoover**	**21**	**3,549**	**28,354.41**	**7.98**
32	1874	Leechburg	Samuel Laird	D. M. Kemerer	Wm. P. Weyman	W. F. Ulery	57	9,858	24,680.64	2.50
		Brookville	**S. B. Barnitz**	**M. Colver**	**C. Yeager**	**F. T. Hoover**	**24**	**3,679**	**13,010.45**	**3.53**

33	1875	St. Petersburg	Samuel Laird	D. M. Kemerer	Wm. P. Weyman	J. K. Melhorn	59	9,967	30,438.65	3.05
		Fayetteville	**J. W. Schwartz**	**H. H. Hall**	**C. Yeager**	**T. C. Billheimer**	**26**	**3,095**	**21,305.55**	**6.89**
34	1876	Altoona	Samuel Laird	J. Q. Waters	Wm. P. Weyman	J. K. Melhorn	65	10,759	15,576.00	1.44
		Apollo	**J. W. Schwartz**	**H. H. Hall**	**G. Eisenbeis**	**T. C. Billheimer**	**25**	**3,703**	**15,723.32**	**4.24**
35	1877	Butler	W. F. Ulery	J. Q. Waters	Col. D. M. Armor	J. K. Melhorn	65	11,225	26,165.78	1.88
		Venango	**J. W. Schwartz**	**G. W. Leisher**	**G. Eisenbeis**	**T. C. Billheimer**	**24**	**4,027**	**28,044.47**	**6.96**
36	1878	Greenville	W. F. Ulery	J. Q. Waters	Col. D. M. Armor	J. K. Melhorn	68	11,807	19,100.54	1.66
		Millerstown	**F. T. Hoover**	**G. W. Leisher**	**G. Eisenbeis**	**J. W. Schwartz**	**26**	**4,410**	**19,424.70**	**4.63**
37	1879	Jewett, Ohio	W. F. Ulery	S. W. Kuhns	Col. D. M. Armor	J. K. Melhorn	70	11,703	30,849.39	2.64
		Leechburg	**F. T. Hoover**	**G. W. Leisher**	**G. Eisenbeis**	**J. W. Schwartz**	**26**	**4,457**	**13,939.72**	**3.12**
38	1880	Adamsburg	W. A. Passavant	S. W. Kuhns	Col. D. M. Armor	J. K. Melhorn	71	12,309	15,909.74	1.29
		Worthington	**F. T. Hoover**	**E. H. Dornblaser**	**G. Eisenbeis**	**J. W. Schwartz**	**27**	**4,485**	**22,323.69**	**4.97**
39	1881	Rochester	W. A. Passavant	J. Q. Waters	Col. Jas. Sheafer	J. K. Melhorn	76	12,876	16,644.16	1.30
		Lamartine	**G. W. Leisher**	**E. H. Dornblaser**	**G. Eisenbeis**	**J. W. Schwartz**	**28**	**4,619**	**17,549.79**	**3.80**
40	1882	Wheeling, W. Virginia	W. A. Passavant	J. Q. Waters	Col. Jas. Sheafer	J. K. Melhorn	77	13,605	28,281.00	1.88
		Allegheny	**G. W. Leisher**	**E. H. Dornblaser**	**F. W. Kiefer**	**J. W. Schwartz**	**24**	**4,720**	**21,428.48**	**4.50**
41	1883	Erie	Ed. Belfour	J. Q. Waters	Col. Jas. Sheafer	J. K. Melhorn	81	14,685	64,808.25	4.48
		Fayetteville	**G. W. Leisher**	**I. Irvine**	**F. W. Kiefer**	**C. L. Streamer**	**26**	**4,614**	**17,093.47**	**3.70**
42	1884	Delmont	Ed. Belfour	D. M. Kemerer	Col. Jas. Sheafer	J. K. Melhorn	83	15,901	89,777.71	5.87
		Shippenville	**C. L. Streamer**	**I. Irvine**	**F. W. Kiefer**	**J. W. Schwartz**	**27**	**4,684**	**20,823.88**	**4.44**
43	1885	Leechburg	J. K. Melhorn	D. M. Kemerer	Col. Jas. Sheafer	Wm. P. Shanor	89	16,189	56,545.35	3.49
		Venango	**E. H. Dornblaser**	**I. Irvine**	**F. W. Kiefer**	**J. W. Schwartz**	**27**	**4,499**	**24,229.62**	**5.38**
44	1886	Saegertown	J. K. Melhorn	D. M. Kemerer	Col. Jas. Sheafer	Wm. P. Shanor	94	17,598	36,682.61	2.09
		Millerstown	**E. H. Dornblaser**	**Eli Miller**	**F. W. Kiefer**	**I. Irvine**	**28**	**4,902**	**21,706.67**	**4.42**
45	1887	Greensburg	J. K. Melhorn	J. Q. Waters	Col. Jas. Sheafer	D. M. Kemerer	99	18,000	59,922.16	3.33
		Apollo	**E. H. Dornblaser**	**Eli Miller**	**F. W. Kiefer**	**§I. Irvine**	**28**	**6,290**	**26,926.39**	**4.26**
46	1888	Adamsburg	J. A. Kunkleman	J. Q. Waters	J. B. Kaercher	D. M. Kemerer	107	19,000	40,135.99	2.11
		Leechburg	**J. W. Poffinberger**	**Eli Miller**	**John Hill**	**I. Irvine**	**44**	**6,777**	**64,674.67**	**9.57**
47	1889	Erie (Luther Memorial)	J. A. Kunkleman	J. Q. Waters	J. B. Kaercher	D. M. Kemerer	116	20,368	223,873.77	11.48
		Venango	**J. W. Poffinberger**	**F. H. Crissman**	**John Hill**	**H. B. Winton**	**42**	**7,249**	**39,137.16**	**6.78**
48	1890	Pleasant Unity	J. A. Kunkleman	Alfred Ramsey	J. B. Kaercher	D. M. Kemerer	119	21,229	83,975.89	3.96
		Blairsville	**J. W. Poffinberger**	**F. H. Crissman**	**John Hill**	**H. B. Winton**	**42**	**7,713**	**60,864.24**	**7.89**
49	1891	Greenville	J. Q. Waters	Alfred Ramsey	J. B. Kaercher	D. M. Kemerer	125	22,177	143,583.28	6.48
		Braddock	**Eli Miller**	**F. H. Crissman**	**John Hill**	**H. B. Winton**	**44**	**7,018**	**56,018.22**	**7.99**
50	1892	Warren	J. Q. Waters	Alfred Ramsey	J. B. Kaercher	D. M. Kemerer	127	22,269	137,827.53	6.07
		Worthington	**Eli Miller**	**C. B. King**	**John Hill**	**J. E. Maurer**	**49**	**8,098**	**70,148.41**	**8.66**
51	1893	Greensburg	J. Q. Waters	D. M. Kemerer	J. B. Kaercher	Jacob Ash	125	23,989	171,801.63	7.16
		Sharpsburg	**Eli Miller**	**C. B. King**	**Wm. Pore**	**J. E. Maurer**	**55**	**8,686**	**70,814.30**	**8.15**
52	1894	Pittsburgh	J. C. Kunzman	D. M. Kemerer	J. B. Kaercher	J. Q. Waters	125	24,058	179,125.58	7.45
		Leechburg	**M. L. Culler**	**C. B. King**	**Wm. Pore**	**J. E. Maurer**	**57**	**9,174**	**88,147.50**	**9.60**
53	1895	Jeannette	J. C. Kunzman	D. M. Kemerer	J. H. A. Kitzmiller	Jacob Ash	125	25,178	137,734.38	5.47
		Pittsburgh, E. E.	**M. L. Culler**	**H. N. Follmer**	**Wm. Pore**	**A. J. Bean**	57	9,700	79,651.53	8.21
54	1896	Altoona	J. C. Kunzman	D. M. Kemerer	J. H. A. Kitzmiller	J. Ash & F. W. Kohler	135	25,083	153,302.72	6.11
		Punxsutawney	**M. L. Culler**	**H. N. Follmer**	**Wm. Pore**	**A. J. Bean**	56	10,186	81,237.50	7.97
55	1897	Rochester	A. L. Yount	D. M. Kemerer	J. H. A. Kitzmiller	F. W. Kohler	139	25,586	223,372.91	8.73
		Apollo	**Samuel Schwarm**	**E. B. Burgess**	**Wm. Pore**	**A. J. Bean**	59	10,576	88,488.50	8.35
56	1898	East Liverpool, Ohio	A. L. Yount	D. M. Kemerer	J. H. A. Kitzmiller	F. W. Kohler	139	26,686	191,934.47	7.19
		Clarion	**Samuel Schwarm**	**E. B. Burgess**	**Wm. Pore**	**C. B. King**	63	11,323	82,610.46	7.38
57	1899	Butler	A. L. Yount	D. M. Kemerer	J. H. A. Kitzmiller	F. W. Kohler	138	27,077	185,628.81	6.85
		Wheeling, W. Va.	**John Weidley**	**J. Elmer Bittle**	**Wm. Pore**	**C. B. King**	68	11,434	102,807.40	9.64

CONVENTIONS AND OFFICERS OF THE PITTSBURGH SYNOD

Number	Year	Place	President	Secretary	Treasurer	Missionary Superintendent	No. Ministers	No. Members	Total Contributions	Average Per Member
58	1900	Ligonier	Ed. Belfour	D M. Kemerer	J. H. A. Kitzmiller	F. C. Lemcke	140	28,206	197,789.77	7.01
		Leechburg	**John Weidley**	**J. Elmer Bittle**	**Wm. Pore**	**C. B. King**	69			
		Pittsburgh	**C. L. Streamer**	**W. J. Boucher**	**Wm. Pore**	**S. J. McDowell**	75	11,938	102,055.18	8.55
59	1901	Greensburg	Ed. Belfour	D. M. Kemerer	J. H. A. Kitzmiller	G. S. Seaman	136	28,196	201,244.01	7.13
		Vandergrift	**E. B. Burgess**	**J. W. Romick**	**Wm. Pore**	**S. J. McDowell**	76	12,432	115,434.62	9.28
60	1902	New Castle	Ed. Belfour	D. M. Kemerer	J. H. A. Kitzmiller	G. S. Seaman	141	28,635	209,799.73	7.32
		Leechburg, Pa.	**C. B. King**	**B. E. Shaner**	**Wm. Pore**	**S. T. Nicholas**	84	13,356	129,500.88	9.70
61	1903	Johnstown	D. H. Geissinger	D. M. Kemerer	J. H. A. Kitzmiller	§G. J. Gongaware	133	27,066	289,006.26	10.67
		Leechburg, Pa.	**J. Elmer Bittle**	**H. C. Michael**	**Wm. Pore**	**S. T. Ncholas**	86	14,284	195,711.36	13.70
62	1904	Wheeling, W. Va.	D. H. Geissinger	D. M. Kemerer	J. H. A. Kitzmiller	A. H. Hemsath	132	28,209	262,853.12	9.32
		Indiana	**C. F. Sanders**	**S. E. Smith**	**Wm. Pore**	**S. T. Nicholas**	89	14,992	175,620.66	11.71
63	1905	Ligonier	Wm. J. Miller	D. M. Kemerer	J. H. A. Kitzmiller	A. H. Hemsath	137	28,461	255,679.11	8.99
		Connellsville	**W. I. Bucher**	**S. N. Carpenter**	**Wm. Pore**	**J. Elmer Bittle**	88	15,374	181,830.30	11.83
64	1906	Erie	Wm. J. Miller	D. M. Kemerer	J. H. A. Kitzmiller	A. H. Hemseth	136	29,194	219,878.71	7.53
		Allegheny	**Wm. H. Nicholas**	**W. A. Hartman**	**Wm. Pore**	**J. Elmer Bittle**	77	16,058	173,260.28	11.26
65	1907	Du Bois	Wm. J. Miller	D. M. Kemerer	J. Q. Waters	R. G. Rosenbaum	138	31,392	264,805.19	8.44
		Pittsburgh	**J. C. Nicholas**	**H. D. Hoover**	**Wm. Pore**	**J. Elmer Bittle**	81	16,324	176,295.17	10.97
66	1908	Greenville	C. Theo. Benze	D. M. Kemerer	J. Q. Waters	R. G. Rosenbaum	148	31,328	293,888.31	9.58
		Wheeling, W. Va.	**J. B. Markward**	**M. M. Allbeck**	**Wm. Pore**	**J. Emer Bittle**	85	16,313	178,014.14	10.91
67	1909	Kittanning	C. Theo. Benze	D. M. Kemerer	J. Q. Waters	R. G. Rosenbaum	148	29,117	247,668.13	8.51
		Butler	**A. J. Turkle**	**C. E. Frontz**	**Wm. Pore**	**J. Elmer Bittle**	83	16,465	209,294.26	12.71
68	1910	Erie	G. J. Gongaware	D. M. Kemerer	J. Q. Waters	R. G. Rosenbaum	153	31,940	270,282.45	8.46
		Charleroi	**Jerome M. Guss**	**H. C. Erdman**	**Wm. Pore**	**J. Elmer Bittle**	83	16,799	225,565.92	13.42
69	1911	Pittsburgh (Christ's)	G. J. Gongaware	D. M. Kemerer	J. Q. Waters	R. G. Rosenbaum	147	32,699	342,867.28	10.48
		Apollo	**W. A. Hartman**	**W. O. Ibach**	**H. L. Stifel**	**J. Elmer Bittle**	94	16,920	262,074.40	15.84
70	1912	Youngstown, Ohio	G. J. Gongaware	D. M. Kemerer	G. L. Rankin	R. G. Rosenbaum	150	31,276	179,271.42	6.09
		Pittsburgh	**Wm. Ira Guss**	**R. B. McGiffin**	**H. L. Stifel**	**J. Elmer Bittle**	97	16,729	241,614.00	14.47
71	1913	Rochester	*G. Franklin Gehr	D. M. Kemerer	G. L. Rankin	R. G. Rosenbaum	149	30,849	249,114.95	8.07
		Greenville (Adj. Session)	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin					
		Connellsville	**R. E. Berkey**	**Charles M. Teufel**	**H. L. Stifel**	**J. Elmer Bittle**	91	17,446	242,972.00	13.93
72	1914	Johnstown	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin		149	32,602	196,629.43	6.12
		Vandergrift	**S. T. Himes**	**George O. Ritter**	**H. L. Stifel**	**J. Elmer Bittle**	92	18,111	269,989.00	14.91
73	1915	Ridgway	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin		152	32,691	284,965.00	8.72
		Pittsburgh, E. E.	**G. W. Englar**	**W. C. Mann**	**H. L. Stifel**	**J. Elmer Bittle**	86	18,666	289,128.00	15.49
74	1916	Butler	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin		158	35,172	355,687.00	10.11
		Pittsburgh, N. S.	**Robert W. Woods**	**J. W. Shearer**	**H. L. Stifel**	**J. Elmer Bittle**	87	19,560	305,451.00	15.52
75	1917	Greensburg	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin		158	37,621	484,903.56	12.89
		Johnstown	**M. E. McLinn**	**C. W. Barnett**	**Chas. F. Stifel**	**J. Elmer Bittle**	85	18,371	298,163.00	16.23
76	1918	Erie	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin		156	38,055	521,304.13	13.69
		Pittsburgh	**T. L. Crouse**	**Chas. D. Russell**	**Chas. F. Stifel**	**J. Elmer Bittle**	87	18,450	339,782.00	18.34
77	1919	Youngstown, Ohio	G. Franklin Gehr	D. M. Kemerer	G. L. Rankin	C. A. Dennig	155	39,981	515,240.39	12.89
		Pittsburgh, N. S.	**G. Arthur Fry**	**F. E. Smith**	**Chas. F. Stifel**	**J. Elmer Bittle**	86	19,426	372,858.00	19.14
	**	Pittsburgh, First & Trinity	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	244	64,582		
78	1920	Greenville, Holy Trinity	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	249	65,188	989,972.00	15.11
79	1921	Johnstown, Zion's	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	253	66,671	1358,338.00	22.23

80	1922	Warren, Pa., First	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	250	68,519	1307,497.00	19.08
81	1923	Butler, Pa., First English	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	259	70,603	1483,768.00	21.01
82	1924	Indiana, Pa., Zion's	E. B. Burgess	John J. Myers	G. L. Rankin	J. Elmer Bittle	259	70,789	1,729,995.00	24.44
83	1925	Erie, Pa., St. John's	E. B. Burgess	P. H. R. Mullen	G. L. Rankin	John J. Myers	264	72,979	1,872,192.00	25.65
84	1926	Pittsburgh, Pa., Mt. Zion	E. B. Burgess	P. H. R. Mullen	G. L. Rankin	John J. Myers	266	73,910	1,986,955.00	26.88
85	1927	Rochester, Pa., Grace	E. B. Burgess	P. H. R. Mullen	G. L. Rankin	John J. Myers	269	76,410	2,147,979.00	28.11
86	1928	Conneaut Lake Park, Pa.	E. B. Burgess	P. H. R. Mullen	Elmer F. Rice	John J. Myers	268	78,775	1,997,350.00	25.36
87	1929	Wheeling, W. Va., Zion	E. B. Burgess	P. H. R. Mullen	Elmer F. Rice	John J. Myers	268	80,211	2,043,229.00	25.47
88	1930	Wilkinsburg, Pa., Calvary	Henry H. Bagger	Frank W. Ash	Elmer F. Rice	John J. Myers	273	82,146	2,028,445.00	24.63
89	1931	Greensburg, Pa., First	Henry H. Bagger	Frank W. Ash	Elmer F. Rice	John J. Myers	273	83,774	1,783,189.00	21.28
90	1932	Warren, Pa., First	Henry H. Bagger	Frank W. Ash	Elmer F. Rice	John J. Myers	273	86,969	1,599,936.00	18.03
91	1933	Youngstown, O., Grace	Henry H. Bagger	Frank W. Ash	Elmer F. Rice	John J. Myers	268	88,106	1,234,427.00	14.01
92	1934	New Kensington, Pa., First	Henry H. Bagger	Frank W. Ash	Elmer F. Rice	John J. Myers	265	88,572	1,047,121.00	11.82
93	1935	Erie, Pa., Luther Memorial	Henry H. Bagger	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	271	89,803	1,073,400.00	11.95
94	1936	Beaver Falls, Pa. Christ Church	Henry H. Bagger	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	273	90,963	1,089,678.00	11.97
95	1937	Johnstown, Pa., Zion's Church	Henry H. Bagger	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	274	91,685	1,278,558.00	13.94
96	1938	Butler, Pa., First Church	Henry H. Bagger	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	268	91,848	1,361,304.00	14.82
97	1939	Greensburg, Pa., Zion's Church	Henry H. Bagger	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	269	93,154	1,330,024.00	14.27
98	1940	Butler, Pa., Grace Church	H. Reed Shepfer	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	273	95,159	1,320,357.00	13.87
99	1941	New Kensington, Pa., First	H. Reed Shepfer	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	276	99,275	1,462,178.00	14.52
100	1942	Warren, Pa., First Church	H. Reed Shepfer	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	276	100,585	1,595,862.00	15.86
101	1943	Pittsburgh, Pa., First Church	H. Reed Shepfer	John J. Myers	Elmer F. Rice	Philip H. R. Mullen	279	101,339	1,736,225.00	17.13
102	1944	Pittsburgh, Pa., First Church	H. Reed Shepfer	Paul N. Schnur	Elmer F. Rice	Philip H. R. Mullen	274	102,528	1,819,423.00	17.75
103	1945	Greenville, Pa., Holy Trinity	H. Reed Shepfer	Paul N. Schnur	Elmer F. Rice	Donald L. Houser	278	102,598	2.000,749.00	19.50
104	1946	Rochester, Pa., Grace Church	H. Reed Shepfer	Paul N. Schnur	Elmer F. Rice	Donald L. Houser	273	104,302	2,138,785.00	20.50
105	1947	Butler, Pa., First Church	H. Reed Shepfer	Paul N. Schnur	Elmer F. Rice	Donald L. Houser	277	103,558	2,386,759.00	23.05
106	1948	N. S., Pittsburgh, Pa., Trinity	H. Reed Shepfer	Paul N. Schnur	Elmer F. Rice	Donald L. Houser	272	103,934	2,861,314.00	27.53
107	1949	Pittsburgh, Pa., Bethany	H. Reed Shepfer	George E. Little	Elmer F. Rice	Donald L. Houser	278	105,797	3,217,144.00	30.41
108	1950	Greensburg, Pa., First	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Donald L. Houser	279	107,188	3,509,244.00	32.72
109	1951	N.S., Pittsburgh, Pa., Trinity	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Donald L. Houser	285	108,774	3,664,485.00	33.69
110	1952	Erie, Pa., Luther Memorial	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Donald L. Houser	285	109,512	4,010,758.00	36.62
111	1953	Washington, Pa., First	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Donald L. Houser	286	110,674	4,691,627.00	42.39
112	1954	Johnstown, Pa. Zion	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Paul E. Daugherty	284	110,699	4,767,257.00	43.06
113	1955	Greenville, Pa., Thiel College	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Paul E. Daugherty	287	111,800	4,854,557.00	43.42
114	1956	Greenville, Pa., Thiel College	G. Lawrence Himmelman	George E. Little	Paul N. Schnur	Paul E. Daugherty	297	113,834	5,196,929.00	45.65
115	1957	Greenville, Pa., Thiel College	G. Lawrence Himmelman	William C. Hankey	Paul N. Schnur	Paul E. Daugherty	304	114,589	5,802,840.00	50.64
116	1958	Greenville, Pa., Thiel College	G. Lawrence Himmelman	William C. Hankey	Carl E. Schnur	Paul E. Daugherty	295	115,152	6,517,446.00	56.60
117	1959	Greenville, Pa., Thiel College	G. Lawrence Himmelman	William C. Hankey	Carl E. Schnur	Paul E. Daugherty	297	116,008	7,019,823.00	60.51
118	1960	Greneville, Pa., Thiel College	William C. Hankey	Sheldon S. Schweikert	Carl E. Schnur	Paul E. Daugherty	298	115,201	7,241,804.00	62.86
119	1961	Greenville, Pa., Thiel College	William C. Hankey	Sheldon S. Schweikert	Carl E. Schnur	Paul E. Daugherty	311	115,589	7,781,206.00	67.32

* Salaried President. § Salaried Office. ** Merger Convention of the Pittsburgh Synods.

NOTE 1—A German Secretary was first elected 1865. The following persons have filled the office: Rev. H. Gilbert, 1865-67; Rev. F. C. Bochner, 1868-70; Rev. C. Jaeckel, 1871-73; Rev. J. G. Pfuhl, 1874-75; Rev. John Muehlhauser, 1876-77; Rev. J. A. J. Zahn, 1878-80; Rev. J. Rechsteiner, 1881; Rev. J. A. J. Zahn, 1882-83; Rev. Ivan Dietrich, 1884-86; Rev. C. F. Tieman, 1887-88; Rev. A. R. J. Graepp, 1889-91; Rev. J. P. C. Glatzert, 1892-95; Rev. Paul Kummer, 1896-1909; Rev. A. L. Benze, 1910-12; Rev. Hugo R. Erdman, 1913-14; Rev. J. H. Graf, 1915-19.

NOTE 2—A Secretary of Beneficence and Statistics was elected at the Merger Convention, 1919.

At the 81st Convention in 1923, the Office of Secretary of Beneficence and Statistics was divided. The office of Secretary of Statistics has been filled by the Rev. George H. Schnur, D.D., 1919-1940; the Rev. J. R. Nicholas, D.D., 1940-1952; Mr. Carl E. Schnur, 1952-1957; the Rev. George E. Little, 1957-; and the office of Secretary of Beneficence by the Rev. S. G. Dornblaser, D.D., 1923-1927; by the Rev. Elmer F. Rice, D.D., 1928, and by the the Rev. J. Elmer Bittle, D.D., 1929-1933. At the Ninety-first Convention in 1933, upon the resignation of the Rev. J. Elmer Bittle, D.D., the Rev. Elmer F. Rice, D.D., was elected to fill the unexpired term to January 1, 1934. Beginning on that date, the filling of the office was made optional with the Synod from year to year. At the 92nd Convention in 1934, the office of Secretary of Beneficence was again filled. The Rev. W. A. Logan, D.D., 1935-1950. The Rev. W. F. Pfeifer, Jr., 1950-1952. At the 110th Convention in 1952, a full-time office of Secretary of Evangelism and Stewardship, including the work of Secretary of Beneficence, was authorized. The Rev. E. K. Rogers, D.D., 1952-59. Dr. Rogers was reelected in 1959 for a five year term.

The Western Pennsylvania - West Virginia Synod

As given in the Bulletin of Reports, Organizing Convention, September 17, 18, 1962

DISTRICTS

DISTRICT No. 1 — ERIE

Church	Town	County
St. Paul's	Corry	Erie
St. Paul's	Drakes Mills	Crawford
Bethany	Erie	Erie
Christ	Lawrence Park	Erie
Faith	Erie	Erie
Good Shepherd	Erie	Erie
Grace	Erie	Erie
Holy Trinity	Erie	Erie
Immanuel	Erie	Erie
Luther Memorial	Erie	Erie
Mt. Calvary	Erie	Erie
Our Saviour	Kearsarge	Erie
Prince of Peace	Erie	Erie
Redeemer	Brookside	Erie
St. John's	Erie	Erie
St. John's	Erie	Erie
St. Matthew's	Erie	Erie
St. Paul's	Erie	Erie
St. Peter's	Erie	Erie
St. Stephen's	Erie	Erie
Zion	Erie	Erie
St. John's	Girard	Erie
Hope	Harborcreek	Erie
Trinity	McKean	Erie
Trinity	Meadville	Crawford
St. Peter's	North East	Erie
Twelve Apostles'	Saegertown	Crawford
Christ	Springboro	Crawford
First	Vanango	Crawford
St. Mark's	Waterford	Erie
Messiah	Wesleyville	Erie
		31 churches

DISTRICT No. 2 — WARREN-McKEAN

Church	Town	County
Emanuel	Bradford	McKean
Hessel Valley	Chandlers Valley	Warren
Grace	Clermont	McKean
Maria	Dagus Mines	Elk
Berea	Freehold	Warren
St. John's	Johnsonburg	Elk
Tabor	Kane	McKean
Lebanon	Kanesholm	McKean
Moriah	Ludlow	McKean
St. Matthew's	Mt. Jewett	McKean
Gethsemane	Port Allegany	McKean
Bethlehem	Ridgeway	Elk
First	Ridgeway	Elk
Bethany	Sheffield	Warren
Trinity	Smethport	McKean
First	Warren	Warren
St. John's	Warren	Warren
St. Paul's	Warren	Warren
Nazareth	Wilcox	Elk
Saron	Youngsville	Warren
		20 churches

DISTRICT No. 3 — SHENANGO-CLARION

Church	Town	County
First	Chicora	Butler
Mt. Pleasant	Chicora	Armstrong
Grace	Clarion	Clarion
Mt. Calvary	Dutch Hill	Clarion
St. John's	Emlenton	Venango
St. Paul's	Farrell	Mercer
Grace	Farrell	Mercer
Grace	Franklin	Venango
St. John's	Fredonia	Mercer
St. John's	Fryburg	Clarion
Holy Trinity	Greenville	Mercer
Emmanuel	Knox	Clarion
St. Paul's	2½ mi. S.E. Knox	Clarion
St. Mark's	Kossuth, 14 mi. W. Clarion	Clarion
Salem	Lamartine	Clarion
Bethany	New Castle	Lawrence
St. John's	New Castle	Lawrence
St. Paul's	New Castle	Lawrence
Trinity	New Castle	Lawrence
Zion	Oil City	Venango
St. Peter's	St. Petersburg	Clarion
Calvary	Sharon	Mercer
Mt. Zion	Shippenville	Clarion
Mt. Zion	Sligo	Clarion
Emmanuel	Titusville	Crawford
Rider	West Sunbury 5 mi. S.W.	Butler
Springdale	West Sunbury 4 mi. S.E.	Butler
Zion	West Sunbury 5 mi. S.W.	Butler
	Chicora	28 churches

DISTRICT No. 4 — INDIANA-JEFFERSON

Church	Town	County
Grace	Brookville	Jefferson
St. Matthew's	Ramsaytown	Jefferson
Brush Valley	Brush Valley	Indiana
Redeemer	Cookport	Indiana
Luther Chapel	Coral	Indiana
St. Mark's	Eddyville	Armstrong
Trinity	Homer City	Indiana
Grove Chapel	6 mi. N. Indiana	Indiana
Zion's	Indiana	Indiana
Antioch	Marion Center	Indiana
Bethel	3 mi. S. Marion Center	Indiana
Bethlehem	2 mi. S. Ohl	Jefferson
First English	Punxsutawney	Jefferson
Mt. Zion	6 mi. N.E. Punxsutawney	Jefferson
Paradise	6 mi. S.E. Reynoldsville	Jefferson
St. Paul's	5 mi. N.W. Reynoldsville	Jefferson
Trinity	Reynoldsville	Jefferson
St. James'	1 mi. S. Ringgold	Jefferson
Trinity	Sagamore	Armstrong
Zion	Shannondale	Clarion
Salem	Smicksburg	Indiana
Mt. Zion	Trade City	Indiana
Harmony Grove	Willet	Indiana
		23 churches

DISTRICT No. 5 — ARMSTRONG

Church	Town	County
St. Mary's	Adrian	Armstrong
Faith	Apollo	Westmoreland
First	Apollo	Armstrong
Calvary	Arnold	Westmoreland
Hebron	Avonmore	Westmoreland
St. Michael's	Brick Church	Armstrong
Mt. Union	Elderton	Armstrong
St. John's	Ford City	Armstrong
Trinity	Freeport	Armstrong
Christ	Gastown	Armstrong
Bethel	Hyde Park	Westmoreland
St. John's	Kittanning	Armstrong
First	Leechburg	Armstrong
Grace	Leechburg	Armstrong
Hebron	Leechburg	Armstrong
Zion	3½ mi. N. Leechburg	Armstrong
Christ	4 mi. E. Kittanning	Armstrong
Emmanuel	3½ mi. E. Kittanning	Armstrong
Grace	Manorville	Armstrong
Maysville	Maysville	Armstrong
St. John's	Natrona	Allegheny
Calvary	Natrona Heights	Allegheny
Jerusalem	7 mi. S. New Bethlehem	Armstrong
Bethesda	New Kensington	Westmoreland
First	New Kensington	Westmoreland
St. Matthew's	7 mi. S.E. Kittanning	Armstrong
First	Rural Valley	Armstrong
Pleasant Union	3 mi. N. Rural Valley	Armstrong
St. James'	4 mi. W. Saltsburg	Westmoreland
St. John's	Saltsburg	Indiana
St. Paul's	Sarver	Butler
St. John's	Shay	Armstrong
St. Jacob's	South Bend	Armstrong
Ev. Lutheran	Spring Church	Armstrong
St. Mark's	Springdale	Allegheny
St. Paul's	Tarentum	Allegheny
United	Tarentum	Allegheny
Bethel	5 mi. N. Vandergrift	Armstrong
First	Vandergrift	Westmoreland
Reformation	1½ mi. N. Vandergrift	Armstrong
St. Paul's	3½ mi. N. Vandergrift	Armstrong
St. Paul's	Vandergrift	Westmoreland
Ev. Lutheran	Worthington	Armstrong
		43 churches

DISTRICT No. 6 — BEAVER-BUTLER

Church	Town	County
Faith	Aliquippa	Beaver
House of Prayer	Aliquippa	Beaver
Zion	Ambridge	Beaver
Christ	Baden	Beaver
St. Matthew's	Baden	Beaver
Holy Trinity	Beaver	Beaver
Hope	Dawson Ridge	Beaver
Christ	Beaver Falls	Beaver
First	Beaver Falls	Beaver
First English	Butler	Butler
Grace	Butler	Butler
Trinity	Butler	Butler
First	Conway	Beaver
Rehoboth	Economy Boro	Beaver
St. Paul's	Ellwood City	Lawrence
Trinity	Ellwood City	Lawrence
Hope	4 mi. W. Evans City	Butler
St. Peter's	Evans City	Butler
House of Mercy	Freedom	Beaver
St. John's	Freedom	Beaver
St. John's	Harmony	Butler
Ohio View	Industry	Beaver
St. Matthew's	Leetsdale	Allegheny
Zion	Middle Lancaster 4 mi. N. Zelienople	Butler
Redeemer	Monaca	Beaver
St. Peter's	Monaca	Beaver
Van Kirk	Monaca	Beaver
Trinity	New Brighton	Beaver
Emmanuel	Prospect	Butler
Grace	Rochester	Beaver
St. Paul's	Rochester	Beaver
St. Luke's	Saxonburg	Butler
St. Paul's	Sewickley	Allegheny
English Lutheran	Zelienople	Butler
Oak Grove	7 mi. S.W. Zelienople	Butler
Seaman Memorial	Zelienople	Butler
Resurrection	West Deer Township	Allegheny
		37 churches

DISTRICT No. 7 — MONONGAHELA VALLEY

Church	Town	County
Lynnwood	Belle Vernon	Fayette
St. Andrew's	Brownsville	Fayette
Our Redeemer	Canonsburg	Washington
St. Paul's	Carmichaels	Greene
Christ	Chalk Hill	Fayette
Christ	Charleroi	Washington
Trinity	Clairton	Allegheny
St. John's	Connellsville	Fayette
Trinity	Connellsville	Fayette
Trinity	Donora	Washington
St. John's	Glassport	Allegheny
Jacob's	Masontown	Fayette
Calvary	McKeesport	Allegheny
St. John's	McKeesport	Allegheny
Tabor	McKeesport	Allegheny
Trinity	McKeesport	Allegheny
St. Luke's	Monessen	Westmoreland
St. Paul's	Monessen	Westmoreland
Grace	Monongahela	Washington
Bethlehem	Scenery Hill	Washington
Mt. Calvary	12 mi. E. Washington	Washington
St. Paul's	Scottdale	Westmoreland
Hope Memorial	Smithton	Westmoreland
St. Paul's	Uniontown	Fayette
First	Washington	Washington
Christ	West Newton	Westmoreland
		26 churches

DISTRICT No. 8 — WESTMORELAND

Church	Town	County
St. Mary's	Arona	Westmoreland
Bethel	Bethel Church	Indiana
Hebron	Blairsville	Indiana
St. John's	Boquet	Westmoreland
St. Paul's	Darlington	Westmoreland
Salem	Delmont	Westmoreland
Trinity	Derry	Westmoreland
Mt. Zion	Donegal	Westmoreland
First	Greensburg	Westmoreland
Good Shepherd	3 mi. E. Greensburg	Westmoreland
Harrold Zion	3 mi. S.W. Greensburg	Westmoreland
Holy Trinity	Greensburg	Westmoreland
St. Matthias'	3 mi. N. Greensburg	Westmoreland
Zion's	Greensburg	Westmoreland
Zion	Harrison City	Westmoreland
St. Matthew's	Hunker	Westmoreland
Ev. Lutheran	3 mi. E. Irwin	Westmoreland
Holy Trinity	Irwin	Westmoreland
Immanuel	Irwin	Westmoreland
Our Saviour	Cereal Heights	Westmoreland
Holy Trinity	Jeannette	Westmoreland
St. Mark's	Jeannette	Westmoreland
St. Paul's	9 mi. S. Latrobe	Westmoreland
Trinity	Latrobe	Westmoreland
St. James'	Ligonier	Westmoreland
Unity	Manor	Westmoreland
St. John's	3½ mi. N. Mt. Pleasant	Westmoreland
Trinity	Mt. Pleasant	Westmoreland
St. John's	New Florence	Westmoreland
Zion	Robinson	Indiana
St. Mark's	New Stanton	Westmoreland
St. Paul's	2 mi. W. New Stanton	Westmoreland
Paintertown	Paintertown	Westmoreland
Penn	Penn	Westmoreland
Zion	Ruffsdale	Westmoreland
St. Mark's	Trafford	Westmoreland
St. James'	Youngstown	Westmoreland
St. Luke's	Youngwood	Westmoreland
		38 churches

DISTRICT No. 9 — PITTSBURGH A

Church	Town	County
St. Andrew's	Carnegie	Allegheny
Ascension	Coraopolis	Allegheny
St. Paul's	Glenfield	Allegheny
Bethlehem	Glenshaw	Allegheny
Calvary	McKees Rocks	Allegheny
St. John's	McKees Rocks	Allegheny
Aspinwall	Aspinwall	Allegheny
Berkeley Hills	Pittsburgh	Allegheny
Bethel	Franklin & Manhattan St., Pittsburgh	Allegheny
Christ	Millvale	Allegheny
Christ	Ross Twp., Pittsburgh	Allegheny
Emanuel	Bellevue	Allegheny
Emmanuel	Etna	Allegheny
Faith	Upper St. Clair Twp.	Allegheny
First English	Sharpsburg	Allegheny
Holy Trinity	North Side, Pittsburgh	Allegheny
Holy Trinity	Beechview, Pittsburgh	Allegheny
Memorial	2800 East St. Pittsburgh	Allegheny
Mt. Lebanon	Mt. Lebanon	Allegheny
Mt. Olivet	Spring Hill	Allegheny
Mt. Zion	North Side, Pittsburgh	Allegheny
North Zion	Baldwin Boro	Allegheny
Prince of Peace	Pleasant Hills	Allegheny
St. James'	Arlington Ave., Pgh.	Allegheny
St. James'	Emsworth	Allegheny
St. John's	Highland	Allegheny
St. Luke's	Millvale	Allegheny
St. Luke's	North Side, Pittsburgh	Allegheny
St. Mark's	E. North Ave., Pgh.	Allegheny
St. Matthew's	Crafton	Allegheny
Trinity	W. Stockton & Arch Sts.	Allegheny
Trinity	Wexford	Allegheny
Grace	Spring Garden	Allegheny
Grace	Troy Hill	Allegheny
		34 churches

DISTRICT No. 10 — PITTSBURGH B

Church	Town	County
Bethel	Braddock	Allegheny
Bethany	Braddock	Allegheny
St. John's	Dravosburg	Allegheny
First English	Duquesne	Allegheny
Zion	Duquesne	Allegheny
St. John's	East McKeesport	Allegheny
Hebron	East Pittsburgh	Allegheny
Emmanuel	Export	Westmoreland
St. John's	Homestead	Allegheny
Good Shepherd	Monroeville	Allegheny
Rose Crest	Monroeville	Allegheny
Messiah	Munhall	Allegheny
Christ	Murrysville	Westmoreland
St. Paul's	Pitcairn	Allegheny
Advent	Penn Hills	Allegheny
Bethany	Pittsburgh	Allegheny
Calvary	Wilkinsburg	Allegheny
Christ	East End	Allegheny
Epiphany	Pittsburgh	Allegheny
First	Pittsburgh	Allegheny
First Hungarian	Pittsburgh	Allegheny
Friendship	Pittsburgh	Allegheny
Hope United	Forest Hills	Allegheny
Messiah	Morningside	Allegheny
Mt. Zion	East End	Allegheny
Redeemer	Carrick	Allegheny
Redeemer	Homewood	Allegheny
St. John's	Swissvale	Allegheny
St. Paul's	Hazelwood	Allegheny
St. Stephen's	Hamilton Avenue	Allegheny
Zion	Penn Hills	Allegheny
Alpha	Turtle Creek	Allegheny
Apostles'	Verona	Allegheny
Trinity	Verona	Allegheny
Christ	Wilmerding	Allegheny
		35 churches

DISTRICT No. 11 — OHIO-KANAWHA VALLEY

Church	Town	County
St. Luke's	Beckley	Raleigh
Our Saviour	Ravenswood	Jackson
St. Mark's	Letart	Mason
Zion	Broad Run	Mason
Trinity	Charleston	Kanawha
Faith	Charleston	Kanawha
St. Paul's	Huntington	Cabell
St. Paul's	New Haven	Mason
Good Shepherd	New Martinsville	Wetzel
First	Parkersburg	Wood
St. Peter's	Point Pleasant	Mason
Grace	St. Albans	Kanawha
Ev. Lutheran	Weirton	Hancock
Christ	Wheeling	Ohio
Edgwood	Wheeling	Ohio
First English	Wheeling	Ohio
Trinity	Wheeling	Ohio
Warwood	Wheeling	Ohio
Zion	Wheeling	Ohio
		19 churches

DISTRICT No. 12 — MOUNTAIN

Church	Town	County
St. John's	Accident	Garrett
St. Paul's	Accident	Garrett
Emmanuel	Bittinger	Garrett
Grace	Friendsville	Garrett
Zion	Jennings	Garrett
St. John's	Red House	Garrett
St. Mark's	Oakland	Garrett
St. John's	Swanton	Garrett
Mt. Calvary	Westernport	Allegheny
Centennial	Aurora	Preston
St. Paul	Aurora	Preston
St. Mark's	Clarksburg	Harrison
St. John's	Davis	Tucker
Holy Trinity	Elkins	Randolph
Grace	Fairmont	Marion
St. John's	Glade Farms	Preston
St. Paul's	Grafton	Taylor
Trinity	Keyser	Mineral
St. Johannes	Leopold	Doddridge
St. Paul's	Morgantown	Monongalia
Holy Trinity	Newburg	Preston
Mt. Olivet	Rowlesburg	Preston
		22 churches

INDEX

INDEX